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THE MOTIVATION OF HUMAN BEHAVIOR

As students of education, our primary interest is in human behavior. We wish to help students do better the things they will do anyway, to set up controls that they may avoid doing things harmful to themselves and to the society in which they live, and to stimulate them to other forms of behavior which, apart from genius, would be impossible without education, or at least very unlikely to take place at all. Since this is the aim of the educator, it behooves him to have as deep an understanding of human behavior as can be developed through observation and study.

In this the first problem is one of classification. We may divide all our behavior-acts into two groups: those that go on without the intervention of consciousness, and those that are under conscious control. The first type, unconscious behavior, also undergoes a twofold classification. If an unconscious behavior-act has not been learned, it is called instinctive; if it has been learned, it is called habit. Most of our ordinary acts during the day are the result of habit. In James' phrase we are "walking bundles of habits." When a situation presents itself, however, for which we have no habitual response, consciousness enters in to solve the problem presented and determines our behavior. This we call rational behavior. We thus distinguish three forms of behavior: instinctive, habitual, and rational. It is the first of these forms, instinctive behavior, which presents the greatest difficulty in the study of human behavior. If an act is performed without having been learned, it is an inherited trait. We begin our inquiry, therefore, with a consideration of this question.

I. HEREDITY AND BEHAVIOR

Why should behavior take place at all? At first sight this may seem a baffling inquiry, and yet a little consideration reveals that the answer is at hand. It lies in the statement, "To be alive is to

be active." To state it negatively, for any living organism, when activity ceases, life itself ceases. The activities of the human organism *acting as a whole* are human behavior. Our problem is: What forms of behavior does the human organism begin life with, how are these modified through living, and what new forms come forth as growth and development progresses? The first question—What forms of behavior does the organism begin life with?—introduces the problem of heredity.

It is interesting to note the change which has come about in the thinking and writing of psychologists on this question of inherited forms of behavior during the past half-century. The older point of view was popularized by James in his *Principles of Psychology* in 1890. At the end of Chapter XXIV, entitled *Instincts*, he states:

"These are the most prominent of the tendencies which are worthy of being called instinctive in the human species. It will be observed that *no other mammal, not even the monkey, shows so large an array.*" (James, *Principles of Psychology*, Vol. II, pp. 440-1.)

At the other extreme we have this statement by Shaffer in a book recently issued:

"The theory of instinct has ceased to be significant and useful in psychology, but demands recognition because of its great influence on popular thought." (Shaffer, *Psychology of Adjustment*, 1936, p. 23.)

If an instinct is defined as "an inherited mode of behavior" and if we ask ourselves what does man do, what activities does he carry on which have *not been modified by learning*, we see immediately why the scientific psychologist is so severe on the concept "instinct." Quite evidently the adult human being does nothing which has not been modified by learning. From this point of view, then, there are no human instincts in the sense in which the word is used in reference to lower forms of animal life, particularly the insects, that is, fixed, unlearned and unchanging modes of behavior. But surely we are not going to discard heredity as one of the factors in the making of man. After all, children do look like their parents, and they act like them. Scientific psychologists may explain their acting like their parents by the con-

cept "social heredity"; that is, the influence of environment, or learning. Through the impulse of imitation they learn to act like their parents just the same as they learn the language of their parents, not some other language which they never hear. But the question goes deeper: Why should they *imitate* their parents? Have we here arrived at a native tendency which meets the criteria of heredity, namely: (1) it arises without opportunity for learning, and (2) it is universal in the species?

Let us look at the newly born human infant from the point of view of these criteria. In the first place the bodily structure which makes behavior possible is inherited. A structural and functional analysis of the organs of the human body, is given to us by the physiologists under the term "the integrating mechanism"; that is, those organs through which the organism acts as a whole. But the term "mechanism" refers not only to the parts of a machine; it is also used in reference to the operations of the machine. Are mechanisms in the functional sense of the word inherited? Most certainly some are. The reflex is the functional unit of behavior. The human infant comes into the world possessed of many reflexes; for example, the pupillary reflex of the eye, and many combinations of reflexes, or survival would not be possible. Warren, in his *Human Psychology*, page 100, gives a list of some sixty-six reflexes in a fivefold classification. Some of the reflexes listed by Warren commonly occur in combination and give us the elementary forms of behavior necessary for survival; for example, the grasping, sucking, swallowing activities of the infant. Another form of behavior that is certainly inherited is what is called "mass reactions."

"... the infant displays a considerable amount of diffused and non-specific activity in which the body reacts as a whole. To any kind of stimulation, he kicks his legs, waves his arms, wiggles, squirms and vocalizes. This behavior occurs under the ordinary stimulation of light, skin contacts, and internal states as well as in response to more clearly defined stimuli and is sometimes described as spontaneous or random. This characterization is unfortunate, for no movement occurs without a cause or stimulus, and the child is never without some stimulation, either external or internal. Violent stimulation such as loud noises will intensify this diffused type of activity, as will intense inner states such as those of hunger and pain. In gen-

eral, there is a proportional relationship between the intensity and scope of the stimulation and the strength and diffusion of the response. The explanation of the mass reaction lies in the unorganized condition of the infant's nervous system. Any stimulus tends to spread its effect over many pathways, causing the activity of a wide variety of effectors." (Shaffer, *ibid.*, pp. 30-1.)

THE QUESTION OF INSTINCT

The significance of the above analysis is that it exhausts the varieties of behavior a human being is capable of, apart from learning. All psychologists are now agreed on this. Nevertheless, the term "instinct" does persist. Thus Warren says:

"There are two modes of behavior in man which take the place of pure instinct: *modified instincts and instinctive tendencies.*" (*Ibid.*, p. 104.)

and then he gives a list of twenty-six of these "modified instincts" in a fivefold classification: (1) Nutritive, (2) Reproductive, (3) Defensive, (4) Aggressive, (5) Social Organization.

He defines an instinctive tendency as:

"a mode of behavior comprising many distinct sorts of actions, all of which are individually learned, but which resemble one another in general type: the 'type' itself is not learned but belongs to the constitution of the species . . . The most fundamental types are *imitativeness, playfulness and curiosity.*" (*Ibid.*, p. 107.)

These three terms are old acquaintances to anyone familiar with the educational literature of the first quarter of this century. It is of some interest to point out that these tendencies have a definite relationship with the three changes which we emphasized in our definition of education in a previous article, "What is the Philosophy of Education?" (May, 1935), thus: (1) imitation, the change from capacities to abilities; (2) play, the change from domination by impulses to motivation by ideals; (3) curiosity, the change from ignorance to knowledge. The importance of these original tendencies in the field of education, whether called "modified instincts" or "instinctive tendencies," is emphasized by Chapman and Counts:

"Only as initially we can use the drive attaching to these original tendencies, and later as we can use the drive attached

to acquired tendencies which have evolved from the original ones, can we train and educate the individual.

"Though the instinctive basis of his conduct becomes increasingly less and less obvious as habit formation and intelligence modify and direct its original modes of expression, human life is permeated through and through with instinctive action. This instinctive equipment, regarded by certain stern moralists as essentially bad, viewed by certain irresponsible lovers of liberty as essentially good, furnishes the only groundwork for the process of training and education. To eradicate these innate tendencies is no more possible than to allow them an uncharted liberty. Any system of education or morals is certain to fail unless it recognizes these inextinguishable forces. . . . To spend time evaluating the equipment is futile; whether we like it or not, this equipment is the raw material of the educative process." (Chapman and Counts, *Principles of Education*, p. 67.)

THE URGES AND DRIVES

As is evident from the above quotation, with the loss of caste by the word "instinct" among psychologists, other words are coming into use to label these native tendencies, chief among which are "urge" and "drive." Thus Gates, in his *Elementary Psychology* (revised edition, 1929), has a chapter entitled, *The Dominant Human Urges*. His first classification is "Urges Aroused Primarily by Organic Conditions," listed as eleven, characteristic among which are "(1) the urge to secure food" and "(9) the urge to mate" (p. 223). The second classification, entitled "Other Dominant Urges," he introduces with this statement:

"Each 'urge,' moreover, is not to be thought of as single and indivisible but rather as a name applied to a group of particular impulses which are more or less similar.

"1. The urge to collect and hoard.

"2. The urge to excel and succeed—the 'mastery impulse,' etc. (pp. 226-7)."

This reference to an "urge" as "a group of particular impulses" suggests a way out of the difficulty. We find it stated definitely by Moore in these words:

"We may, therefore, define an impulse as a *tendency that we experience, in the presence of an actual opportunity, to make use of any of our human abilities.*

"Impulses are the real psychological elements in instincts. Much of the discussion about the number and nature of instincts is rendered superfluous by this concept. There are just

as many impulses as there are human abilities. Instincts are merely groups of impulses or desires to which popular parlance has given names. In danger the 'instinct of preservation' is called into play. This means nothing more than that every human ability that can help to extricate one from the danger is called into action. The parental instinct makes parents employ all their abilities in protecting their children, caring for them and furthering their welfare, etc.

"Valuable as would be the study of those groups of impulses in detail to which popular psychology has given names, we must refer this study to social psychology to which it more properly belongs." (Moore, *Dynamic Psychology*, pp. 140-1.)

It is as social psychologists, therefore, that we now take up this problem of classifying these "urges" or "drives" as groups of impulses aimed at some particular end in social living. Before doing this, however, we must present the definition of "instinct" which has exerted the most influence among students of social psychology.

"There is every reason to believe that even the most purely instinctive action is the outcome of a distinctly mental process, one which is incapable of being described in purely mechanical terms, because it is a psycho-physical process, involving psychical as well as physical changes, and one which, like every other mental process, has, and can only be fully described in terms of, the three aspects of all mental process—the cognitive, the effective, and the conative aspects; that is to say, every instance of instinctive behaviour involves a knowing of some thing or object, a feeling in regard to it, and a striving towards or away from that object. . . .

"We may, then, define an instinct as an inherited or innate psycho-physical disposition which determines its possessor to perceive, and to pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action." (McDougall, *Social Psychology*, pp. 27, 30.)

McDougall listed seven "major" instincts in 1911, but by 1923 the number had expanded to fourteen.

II. THE DOMINANT HUMAN DRIVES

Shaffer, referring to attempts to classify instincts, makes this statement:

"These categories are only the attempt of the philosopher to gain a unitary view of animal behavior." (*Ibid.*, p. 24.)

We accept this position and now proceed as advocates of the

Christian philosophy of life to find a basis for a unitary view of human behavior in terms of the fundamental drives which account for man's activities. There is one such classification found among the poets as well as among philosophers and the founders of religion. Dante, in the first canto of *The Inferno*, tells of meeting three beasts which hindered him in his attempt to ascend the hill of life—the leopard of luxury, the lion of ambition and the wolf of avarice. Buddha under the Bo-tree saw in a vision the root of evil in man's life, desire "the lust of gold, and fame, and pleasure." (Soper, *The Religions of Mankind*, p. 185.) Spinoza in the Introduction to his *Ethics* made an analysis identical with that of Buddha.

But it is the Christian concept of life which is our particular interest. What are the obstacles in the path of man which would hinder him from achieving his full development? We see them portrayed for us in the three temptations which Our Lord underwent in the desert before beginning His public ministry. These are *the three temptations of humanity*. "Command that these stones be made bread."—the temptation to sense *pleasure*, the body appetite for food, at the same time a symbol of that other dominant body appetite, sex. Then the devil took Him up into the holy city and set him on the highest pinnacle of the temple and told Him to cast Himself down, the angels would bear Him up and the people, seeing Him supported by the angels, would fall down in worship of Him—the temptation to *power*. Finally, the devil took Him up on a high mountain and shewed Him all the kingdoms of the world. "All these will I give thee, if falling down thou wilt adore me"—the temptation to amass *possessions*. (St. Matthew IV, 1-11). Here, then, are the three desires, the three drives, the failure to control which, in the Christian philosophy of life, causes the failure of life. St. John labels them "concupiscences," the Latin word for desire. "For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." (I John II, 16.)

In the organized ascetism of the Church, the controls which are set up for these three drives are the three vows, poverty (possessions), chastity (pleasure), and obedience (power). Life under the vows means the lifelong effort to establish and maintain control over these impulses in order that life itself may be devoted to serving God in a life of prayer and serving fellow-man through whichever of the spiritual or corporeal works of mercy

the person vowed to religion is engaged in. The controls for people living in the world are, of course, the commandments, and no more wholesome activity can be offered to students in psychology classes (as well as religion) for deepening their understanding of the fundamental problem in life—the control of the animal part of our nature by the spiritual—than the allocation of the commandments to the particular drives over which their keeping means control. The same should be done with the seven capital sins and the seven capital virtues, thus setting up definite goals for the conduct of life. (See diagram, p. 73.)

It may seem strange to some that concepts so definitely religious in origin are presented here as part of the psychological foundations of education. There are two things to be said in reply to this objection. In the first place, our approach to the problem of education is that of the Christian philosopher. Hence we cannot ignore what is now, and has been for centuries, the classification of the human urges most helpful in setting up controls for the conduct of life.

In the second place, the work of the psychologists who have devoted themselves to this field suggests this classification. Thus among the psychoanalysts, Freud would explain all human striving in terms of the sex urge (sense pleasure) although, of course, he gives a wider extension to that term than is ordinarily done. Adler would explain all human activity in terms of the urge to power. While we cannot say that Jung explains it in terms of the urge to amass possessions, nevertheless it is true that possessions, worldly wealth and man's effort to amass the same do play a real part in his concept of the "libido," the general life urge from which springs all activity, since possessions are the ordinary means to the satisfaction of both the urge to pleasure and the urge to power. It is another group of theorists, however, who have brought into prominence the part that the urge to amass possessions plays in human living; namely, those who in their theorizing advance what is called the "economic determination of history." In this theory, as in the theory of Freud and Adler, all human striving is explained in terms of one dominating drive, but in this case the motivation is economic.

Following the tradition of Christianity, however, we believe it more satisfactory to see man's life driven by these three dominating urges. As life becomes more and more complex with the increasing complexity of civilization, opportunity for the satisfac-

THE PRIMARY INSTINCTS

A. THE INDIVIDUAL AND THE INSTINCTS

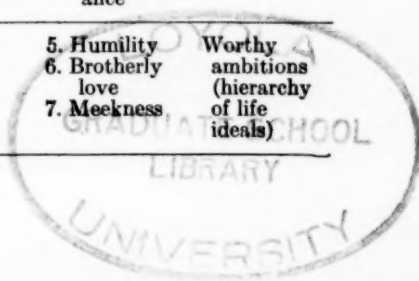
1 <i>The Three Primary Instincts</i>	2 <i>Temptations of Humanity</i>	3 <i>The Threefold Concupiscence</i>	4 <i>Old Testa- ment, Jere- mias</i>	5 <i>Dante's Three Beasts</i>
I. Possessions	"All these will I give thee"	"Of the eyes"	"A wolf hath spoiled them"	The wolf of avarice
II. Pleasure	"Command that these stones be made bread"	"Of the flesh"	"A leopard watcheth for their cities"	The leopard of luxury
III. Power	"Cast thy- self down"	"The pride of life"	"A lion hath slain them"	The lion of ambition

B. LIFE IN RELIGION AND THE INSTINCTS

6 <i>Controls, The Three Vows</i>	7 <i>Detachment, Repression from</i>	8 <i>Expression through</i>	9 <i>World Reli- gions, Buddha</i>	10 <i>Great Philos- ophers, Spinoza</i>
I. Poverty	Things	Work	Gold	Riches
II. Chastity	Persons	Communal Life	Pleasure	Pleasure
III. Obedience	Self	Prayer	Fame	Honor

C. LIFE IN THE WORLD AND THE INSTINCTS

11 <i>Woodlock's Analysis</i>	12 <i>The Ten Com- mandments</i>	13 <i>Uncontrolled, the Seven Vices</i>	14 <i>Controlled, the Seven Virtues</i>	15 <i>Outlets in the World</i>
I. To live	VII, X	1. Covetous- ness 2. Sloth	1. Liberty 2. Industry	Vocational calling
II. To repro- duce one- self	IV, VI, IX	3. Lust 4. Gluttony	3. Purity 4. Temper- ance	Family life
III. To assert oneself	I, II, III, V, VIII	5. Pride 6. Envy 7. Anger	5. Humility 6. Brotherly love 7. Meekness	Worthy ambitions (hierarchy of life ideals)



tion of the urges are more numerous, but hindrances and preventions of these satisfactions are also more numerous. The drive on the one hand, and failure to find an outlet for the drive, create the situation called conflict. Following conflict arise many various types of adjustment, some of which are rational, others irrational. The educator, if he is to be of help to the student in working out a plan for the management of his life, must understand these life situations which are characterized by conflict and adjustment. We now turn to their consideration.

III. CONFLICT AND ADJUSTMENT

The impulses, then, are the real psychological elements in human drives. As inherited tendencies to exercise abilities they group themselves around those centers of interests which have the greatest attraction for man. We have adopted the traditional Christian classification of these "centers of interest" under these names, the drives towards, *possessions, pleasure, and power*. Every impulse in the makeup of man tends to express itself as some form of activity which will make it possible for the individual to dominate over his environment (power); or will bring the experience of sense pleasure, for the most part, in terms of the two body appetites, food and sex; or to amass possessions, worldly wealth, not perhaps for its own sake like the miser, but because wealth is the ordinary means for the satisfaction of the other two drives, namely, pleasure and power. When satisfaction of these drives is not possible there arises the experience called desire. Desire means a thwarted impulse, and, as this intensifies, there is experienced a craving to seek or to produce a situation in which the impulse may be satisfied. Our impulses, however, are so many that early in the life of the child a situation arises in which some of them cannot be gratified; e.g., the infant crying for the moon. Here we are in the presence of conflict. Conflicts arise first of all when either nature or man hinders the satisfaction of desire. This is a lesson the child must learn early in life. He cannot satisfy all his desires. If he can secure anything he wishes by crying, he soon becomes a tyrant over those who should be regulating his behavior. This is anything but adequate preparation for life in society where many desires cannot be satisfied. But conflict in the child arises from within also. The child who is restrained from certain impulsive actions by the admonition "Mother does not want you to do

that," has already begun building a life ideal. The great conflicts in life arise precisely here; i.e., in the struggle between satisfying desires on the one hand and living up to a life ideal on the other. Dark and devious are the ways in which all normal people work out adjustments in their attempts to resolve these conflicts without sacrificing either alternative.

We follow Moore in this analysis of the various types of mental adjustments people make in presence of life's problems (Moore, *Dynamic Psychology*, Part IV. The Driving Forces of Human Nature and Their Adjustment, pp. 137-249). The positive tendency to enjoy pleasant situations he calls "the persistent drive." It is the negative tendency, however, the tendency to avoid the unpleasant, which produces the great variety in human behavior. Here we distinguish two types of adjustment. The first offers no solution to the problem. These are depression and anxiety, the natural tendency to worry and fret over unpleasant situations. The second class of adjustments offers some kind of solution, however inadequate:

"There are three possibilities here. The unhappy eventuality may in some manner be avoided. Tendencies which merely aim at avoiding unpleasant situations have been aptly termed *defense reactions*. Here we have a large group of reactions. One may put the unpleasant situation out of mind if it is a mental affair. One may *shut out* the world from contact with his mind, if surroundings are harsh and unpleasant, and become surly, cynical, sour, silent, secretive, negativistic. One may *become incapacitated* by general weakness or special disability, if his duties become very unpleasant, and there is any way of throwing the burden of self-support or family sustenance on relatives, friends, or the associated charities. One may *avoid the realization of personal blame* by an exalted sense of his own righteousness, and transfer it to others by suspicions and accusations. One may *keep others from realizing* his own real desires by a solemn face, or a violent, old-maid shock-reaction at the recountal of the sins of others. All these examples are instances of native human tendencies which appear spontaneously in anyone, given the proper circumstances, but not all appear with equal facility in all types of individuals.

"Besides getting out of an unpleasant situation, one may seek to make up for its unpleasantness by some new form of enjoyment. If this is attempted along more or less the same level of satisfaction as the lost pleasure which creates the unpleasant situation, then the reaction is termed *compensation*. Thus, one may imagine the fulfillment of unsatisfied desire. One may

compensate for an unhappy life by becoming a wit. One may go to a vaudeville show to drown his discontent. One may *transfer his affections* from one person to another. One may *appeal for sympathy*—sometimes by making himself appear sicker than he is—by convulsive seizures, etc. Some throw themselves against their enemy, hoping for unjust severity that others may see how badly they are treated.

"If, however, satisfaction is sought in pleasures of a higher nature, we speak of the reaction as *sublimation*. Thus, a woman disappointed in love may become a social worker, or give of her millions to build an orphan asylum, or become devoted to music, art, literature, etc. Music offers to certain natures channels of outlet when the ordinary interests and affections of life are denied them. So, also, literature, art, and science. Religion is the natural sublimation of human desires, always possible and always effective, no matter how great the calamities that confront us." (Moore, *ibid.*, pp. 185-6.)

The types of adjustments just described have been called, in the terminology of the psychoanalytic school, "unconscious." The terminology seems unfortunate, since the person who compensates for an unhappy life by becoming a wit, for example, is not unconscious in his witticisms. But there is one element in the complex of which he is unconscious; namely, the casual connection between the impulses denied expression and the behavior which furnishes compensation. In this sense these adjustments are unconscious or, perhaps better, irrational; i.e., not subject to reason.

The rational way to adjust oneself to an unpleasant situation is to face the facts, hiding nothing from oneself, admitting that not all desires can be satisfied, choose those that can and lay out a plan of life that offers adequate satisfaction for normal healthy living; then carry out this plan through determined and persevering effort. Sublimation in religion should be such a plan.

Without doubt, the evils of repression of natural desires have been grossly exaggerated. Repression of native tendencies must characterize all life in society today. There is no road to peace and contentment which is not characterized by self-discipline. Nevertheless, a proper understanding of the organized asceticism of the Church under the three vows reveals that this life is not mere repression. On the contrary, life in religion makes definite provision for the expression of these fundamental human drives. Through the vow of chastity (detachment from persons) the religious gives up the pleasures of family life in the world but he

substitutes therefor *communal life* in the monastery. The life of the anchorite did too much violence to human nature to endure as a permanent institution in the Church. Through the vow of poverty (detachment from things) the religious gives up amassing worldly wealth for himself—but through his *work* he plays his part in advancing the economic interests of the community. Through the vow of obedience (detachment from self) he gives up the ambitions and opportunities which the world holds out to all individuals in varying degrees for their own advancement, but there is one field in which he need put no limit to his vaulting ambition, namely, the spiritual life through *prayer*. When with such an interpretation of the religious life there is present a strong supernatural motive, no one can question but that it offers peace and contentment to normal men and women voluntarily choosing to live it.

The Christian teacher should seize every opportunity to bring home to students that the same principles govern life in the world. Repression of the impulses in terms of self-discipline is absolutely necessary for any well-ordered life aiming at any worth-while goal. Suppression is impossible if life is to go on. This was the answer of Buddha with his Nirvana, but it is not the Christian answer. Young people should be led to understand that the two body appetites, as part of our nature, are good in themselves. Food and drink are necessary for the preservation of the individual, sex for the preservation of the race. Evil enters only when they get out of control. In the first the outcome is the sin of gluttony; in the second, the sin of lust. Control must be established and the controls are the virtues: temperance for gluttony, purity for lust. In the case of the ordinary individual the situation most conducive to establish these controls is the expression of these impulses in family life. For the drive for sense pleasure, we have the full meaning of the phrase, "bed and board." Similarly with the other two dominant drives. Any worthy ambition is the outlet for the drive towards domination with the exercise of authority over the children as an auxiliary. A person's vocation (the wife as home-builder, the husband as home-provider) is the avenue along which this drive to amass possessions should find its expression. In every instance control of the impulses means taking the middle ground, as illustrated in this last instance; not becoming a miser on the one hand, or an improvident spender on the other.

In all the above we have been speaking of the impulse as the true psychological unit operative in the drives leading to behavior. For the most part the impulses are inherited, not acquired, though Woodworth stresses the fact that every acquired mode of behavior, every habit carries its own drive. He who has learned to swim has the impulse to swim, given the occasion where swimming promises pleasure. Whether or not this is true in every case, the outstanding fact about adult human behavior is that it is acquired; i.e., learned. Man has no instincts in the sense that the animals have, but he has a much greater power of learning. In fact, this is what marks him off from the rest of the animal kingdom, *his ability to learn*. How does learning take place on the animal level and on the level that is distinctly human? This is the most controverted question in the field of education today. Old theories of learning are being discarded and new ones advanced to take their place. We will discuss some of these theories in an article to follow under the title, "Theories of Learning."

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PROTESTING PROPHETS

If one may judge from recent pronouncements by certain educators, our much vaunted system of secular education needs an overhauling so that the barnacles which threaten its existence be removed. Unless this be done, and done effectively, there is imminent danger that it will founder irretrievably. At a meeting held at Columbia University, in New York City, recently, attended by two hundred librarians from educational institutions in New England, the Middle Atlantic States, and the South, Dr. Kyte said:

"As I see the college student fresh, in every sense of the word, he comes to the university consumed with the ambition not to fail in his year. . . . A liberal education so far has given him the comic strip, the Sunday supplement, and the *Saturday Evening Post* . . . His high school has earned a mitigated approval because they (the teachers) never make him learn anything there . . . He gets his degree and goes out of the university with a degree and nothing else. He is illiterate, having no acquaintance with letters, but illiterate with a degree. And our university has given him his certificate of education—which certificate we librarians know to be a lie."

This seems to corroborate many of the statements which Dr. Hutchins, President of the University of Chicago, made in two articles published by *Harper's Magazine* (October and November issues). Discussing what a general education should be, he says: "The scheme that I now advance is based on the notion that general education is education for everybody, whether he goes to the university or not . . . It may not assist him to make money . . . (but) it will have a deeper, wider utility: it will cultivate the intellectual virtues." In explanation, he quotes Newman, who says in his *Idea of a University*: "If, then, the intellect is so excellent a portion of us, and its cultivation is so excellent, it is not only beautiful, perfect, admirable and noble in itself, but, in a true and high sense it must be useful to the possessor and to all around him; not useful in any low mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, a power, or a treasure, first to the owner, then through him to the world."

Hutchins continues by emphasizing the fact that education im-

plies teaching, that teaching implies knowledge, that knowledge is truth, which is everywhere the same. If education is rightly understood, it will be understood as the cultivation of the intellect. He insists that the essential thing in every plan of general education is right thinking, and that educators cannot permit the students to dictate the course of study unless they are nothing but chaperons, supervising an aimless trial-and-error process which is chiefly valuable because it keeps young people from doing something worse. He states that the free elective system as President Eliot introduced it at Harvard and as Progressive Education adapted it to lower age levels amounted to a denial that there was any content to education. Since there was no content to education we might as well let students follow their own bent. It cannot be assumed that students at any age will always select the subjects that constitute education.

Dr. Hutchins says that an educational curriculum should be composed principally of the permanent studies because they connect it with the best that man has thought, because they are basic to any further study and to an understanding of the world. He cites a dictum of Dr. Nicholas Murray Butler to emphasize how deeply we are indebted to the great thinkers of ancient times and the Middle Ages:

"Only can the scholar realize how little that is being said and thought in the modern world is in any sense new. It was the colossal triumph of the Greeks and Romans and of the great thinkers of the Middle Ages to sound the depths of almost every problem which human nature has to offer, and to interpret human thought and human aspiration with astounding profundity and insight. Unhappily, these deeplying facts, which should be controlling in the life of a civilized people with a historical background, are known only to a few, while the many grasp now at ancient and well-demonstrated falsehood and now at an old and well-proved truth, as if each had all the attractions of novelty."

Thus, every educated person should know the colossal triumph of the Greeks and Romans and the great thinkers of the Middle Ages. If they did, "our people," says Dr. Hutchins, "would not fall so easily a prey to the latest nostrums in economics, in politics . . . and in education."

Dr. Hutchins further insists that the classics provide models of excellence; grammar, rhetoric, and logic are means of deter-

mining how excellence is achieved. Discussing the matter of "specialization," he says:

"The specialist in a narrow field has all he can do to keep up with the latest discoveries in it. Other men, even in his own department, struggling to stay abreast of what is happening in their own segments of the subject, cannot hope to keep up with what is happening in his. They may now expect to have some general understanding of what he is doing because they all have something in common: they are in the same department. But the day will shortly be upon us when even this degree of comprehension will be impossible, because of the infinite splitting of subject matter and the progressive submergence of any ideas by our insistence on information as the content of education."

Possibly the most severe indictment found in Dr. Hutchin's articles is that found under the caption, "The Confusion in Higher Education." Of the college of liberal arts he says that it is partly high school, partly university, and that "frequently it looks like nothing at all." The degree it offers seems to certify that the student has passed an uneventful period without violating any local, state, or federal law, and that he has fair, if temporary, recollection of what his teachers have said to him. Examining the causes of confusion in the domain of higher learning, the learned professor avers that the confusion is primarily due to three causes—a love of money, a misconception of democracy, an erroneous notion of progress. As regards the first he says: "How much of the current confusion in universities would have been eliminated if boards of trustees had declined gifts which merely reflected the passing whims of wealthy men? Few restricted gifts have ever been made to a university that paid the expense of receiving them," and he adds that the love of money and sensitivity to public demands have a good deal to do "with the service-station conception of a university." According to this conception, a university must make itself felt in a community. "A state university must help the farmer to look after his cows. An endowed university must help adults to get better jobs by giving them courses in the afternoon and evening." He says that the large number of freshmen and sophomores is accounted for by love of money, for without them the whole apparatus of athletics, fraternities, and social life would have to be radically revised, and "the voices of alumni would be raised in

howls of anguished grief." The desire to get money means that a university must attract students. To do this it must be attractive. This is interpreted to mean that it must go to unusual lengths to house, feed, and amuse the young. Nobody knows what these things have to do with higher learning. "The emphasis placed on athletics and social life that infects all colleges has done more than most things to confuse the American system of education.

Still another factor must be ascribed, for under this system we find stressed another innovation known as "educational measurement." Of this Dr. Hutchins says:

"Under this system the intellectual progress of the young is determined by the time they have been in attendance, the number of hours they have sat in classes, and the proportion of what they have been told that they can repeat on examinations given by the teachers who told it to them. Such criteria as these determine progress from one educational unit to another, and are the basis for entrance to and graduation from professional schools. Since it is clear that these criteria are really measures of faithfulness, docility, and memory, we cannot suppose that they are regarded as true indications of intellectual power. They are adopted because some arbitrary automatic methods are required to permit dealing with large masses of students, and these methods are the easiest."

Our confused notion of democracy, he says, affects the length, the content, and the control of education, as, according to this notion, a student "may stay in public education as long as he likes, may study what he likes and may claim any degree whose alphabetical arrangement appeals to him."

One paragraph in his article which doubtless caused many heart-searchings is this:

"In this country this strange phenomenon known as the alumni plays a weird and often terrifying rôle. It is very odd, when you come to think of it, that people who have been the beneficiaries of an institution think that they should control it, and for that very reason. If you think that the graduates believe they should control the university because they give money to it, I beg to disillusion you. The noise they make is inverse proportion to the amount they give. The devotion of alumni is highly desirable. They could be useful . . . in representing in their own persons the virtues for which (alma mater) stands. Unfortunately, their energies are directed to quite other objects. They are interested in all the things that do not matter."

Though one may agree generally with many views of Dr. Hutchins, yet that are several points to which exception must be taken. For example, he seems to believe that character-formation does not belong to any educational process, nor should it find a place in an educational system. Well, most educators worthy of the name think otherwise, and they heartily endorse what Dr. Johnson, professor of education at the Catholic University of America, stated recently in an address at Richmond, Va., at the annual meeting of the Southern Association of Private Schools. Says Dr. Johnson: "To form a Christlike character in the child is the aim of Catholic education, and this is done not by telling the child what character is, but by having him live and act on Christian principles." Furthermore, it is generally agreed that to the neglect of this formation there have arisen and developed the multitudinous isms that have become a serious menace to the moral and social life of this country.

To this we may add that the so-called academic freedom which Dr. Hutchins seems to endorse is ill-calculated to render desirable service to institution life. Not long ago Dr. William F. Russell, dean of Teachers College, Columbia, wrote:

"The members of Columbia can look back upon a series of events which indicates that the college campus has become a place to agitate. The members of Columbia can look back upon a series of events—all of which fills this picture. The protest meetings, misrepresentations, distortions, picketing, pamphleteering and speeches attendant upon dismissed students, workers and instructors, visiting foreign dignitaries, so-called 'peace' meetings and strikes. For three years past, one issue after another has been constantly aired. If nothing local was to be found, some national problem was to be attacked. The pot was kept boiling. Underneath it all lies one mind and one purpose. Communism hopes to rear its ugly head. It is preparation for seizure of power."

Dean Russell declares that the time has come to put an end to this condition of confusion. But what can the authorities do about it, since they are committed to what they are pleased to call "academic freedom!" This means evidently that faculties and students alike must be unhampered in what they do, and presumably in what they do.

By way of comment on this condition of affairs, Father Gillis says in his interesting column syndicated weekly by the N. C. W. C.:

"The freedom advocated in 'up-to-date' 'advanced', 'progressive', 'forward-looking' universities, freedom to think as you please and say what you will has produced pandemonium . . . The university has been going wild through the heavens. It wants to get back into its proper orbit again. At least, the dean of the most radical college, in what is perhaps the most easy-going university in the United States, wants to bring his college and university back into line if he can. He says: 'Now is the time for all good men and true to come to the aid of democracy, not by picketing, strikes or other forms of violence, but by education in which the only true and successful solution lies.'"

Father Gillis adds:

"Our Catholic education system has never gone off the handle. We don't allow—and we make no apology for not allowing—complete anarchy of thought in the classroom. In the midst of a world that has gone 'batty' on academic freedom for professors and total madness in the student body, we have clung to the old idea that students should study and that discipline is essential to learning. Now it seems that somebody is discovering that we were right all the time."

Yet it must be admitted that certain Catholic institutions of higher learning, if you please, have for some time been in the trailer class, and seem intent upon aping the *modus operandi* of what an academic friend of the writer calls "two-by-four schools," and he says that the time has come to apply the brakes, for we are now engaged in putting on too many side-shows. Briefly, this means that certain institutions are tremendously active in the organization of fraternities, membership in which is supposed to be evidence of intellectual achievement. Fraternities of the type to which I allude are some of many barnacles that have become attached to the American educational system. Most of these fraternities have imposing designations, and the Greek alphabet has been exhausted in providing a name for these aggregations, of which social life forms the basic *raison d'être*.

Evidently the fraternities have been too intent upon developing the social side and paying too little attention to matters that are of greater importance. This thought is suggested by a report of an interfraternity conference held at Syracuse, N. Y., a few weeks ago. John D. Scott, secretary of the Delta Upsilon, stated: "It is not the fraternity's aims and purposes that are challenged, but the behavior of the individual fraternity men . . . Unless we live up to fraternity criteria our days are numbered." More signifi-

cant, however, was a statement made by Dr. Harry Rodgers, president of Brooklyn Polytechnic Institute, to the assembled delegates:

"We are now in a period of revolution in which colleges are demanding that fraternities understand the objectives and ideals of educational institutions. The fraternities must assist in developing man's intellect, character, and personality. You will find a good philosophy of life in your fraternity ritual even though that, like religion, has been regarded in some quarters as outmoded."

A Catholic editor says by way of comment:

"President Rogers' address would seem to indicate that the real leaders and thinkers in American colleges have awakened to the fact that what was mistakenly called intellectual freedom and tolerance has wrought real harm. It is to be hoped that this awakening has not come too late. The enemies of God and religion have profited by (so-called intellectual freedom), and they will not willingly give up the place they have gained."

Here I inject an item which seems quite pertinent. It is a statement found in a recent volume by the distinguished scientist, Dr. Alexis Carrel, who says: "Intelligence and morality do not appear to have markedly increased, spite of the immense amount of money spent on education."

I add a paragraph from an address recently delivered by a prominent Anglican divine at a gathering of educators:

"Knowledge is a vain possession unless it be saturated with the supernatural. If life, indeed, had no purpose but to seek the means of living; if the one end to which the schools for our masses were built was to teach them how to earn their bread as laborers, clerks, or artisans; if men were animals, then secular knowledge would suffice; but behind the laborer stands the man, the moral being made in the image of God. . . . Your education without religion will be but tow to the flames . . . A boy may turn his arithmetic to roguery, and his literature to lust unless behind them there are convictions founded upon the truth of a definite Christian faith."

In conclusion, this from Dr. Nicholas Murray Butler:

"The essence of all true education is so to train, instruct, and discipline the youth that he may comprehend the environment, physical and spiritual, in which his lot is cast and be able to make his contribution, however slight, to its development and enrichment. Five separate and irreducible elements constitute the

spiritual environment of youth in the literary, the scientific, the esthetic, the institutional, and the religious. A youth who is deprived of the opportunity into each of these and some understanding of it, has been deprived of a portion of his inheritance . . . Religion has been for quite two thousand years, by far the most important. The college, if it is to do its full duty, must not only offer opportunity for religious worship, but it must also provide definite instruction in religion . . ."

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INTERNATIONAL ORGANIZATION OF CATHOLIC EDUCATION—II *

Outside of Germany there have been and still are in some other countries such agencies of Catholic educational internationalism. In England in 1923, through the efforts of a lay convert, John Eppstein, a Catholic Council for International Relations was established in which all important Catholic organizations are represented and share the costs. Since the fall of 1926 this council has maintained its own bureau in London (C. C. I. R. Office, Kensington Palace Mansions, de Vere Gardens, London W. 8), and since November, 1927, it has been publishing its own magazine, the *Catholic Survey*. However, this organization has done very little in the sphere of Catholic educational internationalism.

Above all, one would have expected efforts in behalf of international Catholic education in the U. S. A. inasmuch as in that country the study of international education in general and of comparative education in particular is in great favor. The larger universities maintain special chairs for this division which is, of course, an evidence of its status. But when we look for Catholic Comparative Education, we are disappointed. "Catholic international educational activity is sadly underdeveloped," says a Catholic traveler from North America who is acquainted with the culture in general and in particular with the educational situation in the American Union. American Catholicism has no contact with the existing international educational institutes and organizations in the U. S. A. The attempts made at the suggestion of a reporter in the Prussian Ministry of Education to bring about a series of Catholic Teachers Tours to Germany, after the example of the educational foreign travels organized several years ago by the International Institute of Teachers College, New York, came to naught.

In the United States there are, indeed, some scattered, yet no doubt beneficial, relations of Catholic associations with similar groups of other lands, as between the Catholic Boys' Brigade and German Catholic youth organizations, as well as connections of

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a casual sort between American Catholic educators and foreign colleagues. Moreover, through North American foundations of religious orders, especially such as are of English or German origin, spiritual bonds are maintained with the mother country of the founders and occasionally foreign Catholic educators are invited as guest professors.

But all these efforts are isolated and unsystematic and remain far behind the theoretical and practical activity that is carried on in the field of international education outside Catholic circles in the United States.

These cursory glimpses at Catholic educational internationalism show clearly that the Catholics of the world, who have been so often suspected—falsely, of course—of an overstrong Internationalism and Cosmopolitanism¹⁴ which even tended to weaken the national sentiment, so far as the organization of an international pedagogy according to their own philosophy is concerned, are only at the beginning.

However, the repeated attempts to establish a practical educational world union show its compelling need. That this need must be especially great is shown by the fact that despite the many disappointments, which must be disheartening in the long run even to the active individuals from whom the initiative comes, still further attempts are launched. In recent months, efforts have been made anew toward the inauguration of international relations between Catholic educators which had their origin in Flemish Belgium.

But the realization of the need of Catholic international cooperation in the field of education is, in so far as Catholics are concerned, not yet deeply enough nor widely enough inculcated. Hence it is the task of the present to arouse, to intensify, and to spread this realization among them. This is one aim of the present essay.

In this connection we must show repeatedly that it is necessary to oppose an international phalanx to the internationally united enemies of Catholic education. To this end it is essential that

¹⁴ That national sentiment and self-denying love of fatherland is a duty for Catholics, that the Church thoroughly recognizes national worth, takes account of the national peculiarities of peoples in the care of souls, in her missionary activities, and generally in her whole economy; yes, that she even nourishes and encourages this national character, is easily demonstrable, and has been frequently proved.

Catholic educators be united with one another, not only in ideas but in an organization extending over all national boundaries, that they set up an international forum in the form of a journal, and that in international congresses they give expression to their educational tenets with a view to world publicity. When all this has been accomplished, it will be possible to assist, at least morally, Catholic education in those lands where it is particularly hampered. This advantage is successfully employed by non-Catholic international organizations as may be shown by several examples. Let one suffice for many. The movement in favor of the "New Education" had found little sympathy among the French, who in their school organization and educational ideas followed traditional ways and set the opposition of their conservative power against the attempted reforms of the educational innovators. In view of this situation, the International Association for the "New Education," "The New Education Fellowship" (General Secretariate, London W.C.1, 29 Tavistock Square) at the international congress held in Helsingburg, Denmark, in 1930, decided to hold the next world congress in 1932 on French soil with the expressed intention of strengthening thereby the forces of the French advocates of the New Education, encouraging wide French publicity, and interesting the French authorities in this educational movement and perhaps even winning their support. The Congress at Nice in 1932 attained this objective to a certain extent.

So, surely, might a great international Congress of Catholic Education, were it held in a country where Catholics are in an oppressed minority or where they are generally in a position unfavorable to the expansion of their educational power, by attracting the interest of a larger circle, by dispelling prejudices, by making known the personalities, the numbers of individuals, and the ideas which stand behind Catholic education; such a congress, I say, might result in a mighty confederation of Catholic Education in that country.

But the beneficial effects of such a congress would not be limited to this. As generally happens with other types of international educational unions, it would also be of assistance to Catholic education in a particular country inasmuch as it would point out mistakes in that country's theory and practice and bring it back from its erroneous ways. It is a frequently observed fact

that even Catholics of different periods and different places, despite the educationally valuable treasure of ideas underlying their beliefs, frequently err in the theoretical and practical inferences to be deduced therefrom; that they seldom remain completely unaffected by the non-Catholic currents and trends of their country; and so they may even fall into errors. An opportunity for mutual correction therein will seldom present itself.

By means of international educational congresses, the foundation of an adequate Catholic educational review, and the organization of educational travels for students, the knowledge of educational theory and practice abroad, if only among Catholic educators, will be increased. The knowledge and understanding thus acquired will moreover lead us to compare our own theory and practice with those of other lands, and such a comparison will lead necessarily to mutual discussion of educational matters, to a recognition of strong and weak points, of mistakes made, and of needful reforms.

From such international contacts the Catholic educators of the different countries will receive many suggestions of a positive and methodical character for the conduct of their educational work, especially at a time like the present, in which the difficulties confronted and the urgent problems are everywhere the same or at least similar.

No research worker of note in the natural sciences will occupy himself in his laboratory with the solution of a problem without making himself familiar beforehand with the status of the problem in the rest of the world and without keeping in touch in the course of his work with similar investigations at home and abroad. This self-explanatory procedure, which is employed in other scientific work and, to an increasing extent, in other fields of culture, is not followed by Catholic educators. Apart from the suggestions and directions to the Catholic world emanating from Rome, the Catholic educators of the different countries start with the solution of the problems confronting them, oftentimes from the very beginning, although workers in other countries are already much farther ahead with their solution and, as a result, frequently make mistakes which elsewhere have been long recognized as such.

This lack of widespread cooperation, of general knowledge of the educational experiments and the progress made in other

lands, proves serious even in the matter of the core of Catholic pedagogy, viz., religious education and religious instruction. The American educators with the *Journal of Religious Instruction*; the English with *The Sower*; "The Pädagogenkreis," with the *Wiener Seelsorger-Institut*; the Deutsche Katechetenverein, and the German religious teachers have hardly any or, at least, insufficient contact with one another. As a consequence, one might be led to believe that the Catholic teachers of the various countries were fundamentally advocates of an educational individualism, which assuredly they are not.

There is also another scientific and theoretical argument for the international organization of Catholic education which may be stated about as follows. Despite the lack of a well-planned, systematic, and serviceable organization and cooperation of the Catholic teachers of the world, we have occasionally a substantial influence on one another. In some instances this unintended influence on the development of Catholic education of a particular country has been so strong that one can hardly make it clear unless he indicates this source. In such a case, an understanding of the Catholic education of a country demands not only the usual "vertical" retrospect—i. e., the review of the past of a particular national pedagogy—but also a "horizontal" retrospect of Catholic education in other lands. In other words, the comparative study of education must go hand in hand with the historical study.

Considering the presence of such weighty reasons for the forwarding of Catholic educational internationalism, it is hard to explain why Catholics, despite their common principles of belief,¹⁵ which are also applicable to education, have done so little toward its realization. In the "Folia Periodica" of *Pax Romana*,¹⁶ this state of affairs, which prevails in other fields of culture also, is frankly called "a mystery."

It has been said—to be sure, not very convincingly—that this hesitancy of Catholics in the matter of international cooperation is an expression of Christian prudence and of the fear of an eventual discrediting of the Church because of repeated fail-

¹⁵ Cf. an exposition of these in an essay of Siegfried Behn, "Internationale katholische Pädagogik," in *Internationale Zeitschrift für Erziehungswissenschaft*, 1931-32, pp. 381 ff.

¹⁶ Vol. II, Folia XI, 3 (July, 1933), p. 5.

ures. There are also individuals who were willing to develop initiative and activity in the realization of a Catholic educational internationalism who have been discouraged by allusions to an alleged aversion of Rome toward such an organization because of the recognized dangers associated therewith. To those who have been laboring under this latter impression, one might have replied that "our recent popes, again and again, and with repeated emphasis, have encouraged cooperation in international activity,"¹⁷ and that the Holy Father has made it clear that the attempts hitherto made at a foundation were well intended. And so the Papal Nuncio, at the last assembly of the World Federation of Catholic Teachers, presented a message of the Holy Father in the course of which he extended his blessing to all participants and in which he said that he prayed God "that their work and their efforts might be crowned with rich results for the welfare of the Church."¹⁸

The real cause of the weakness shown lies deeper. Truly Catholic teachers live in the comforting security of their religious belief and are at all times inclined to transfer this peaceful security to the methods and procedures of their work in the world. Among Catholics, educational tradition is, on the whole, more influential than among non-Catholics. With Catholic educators a markedly conservative attitude is more favored than a radical demand for educational reform. Moreover, they feel that international unity in its essentials is guaranteed by the teaching office of the Church.

The miscarriages of the previous attempts to bring to actuality a Catholic educational internationalism, moreover, have their origin in the above-mentioned spiritual attitude toward mistakes which were made in practice and which were clearly manifest in detail in the abortive attempts. But space is lacking for that here, and, even if it were at our disposal, a detailed discussion of the matter would serve no useful purpose. Furthermore, it would come very close to wronging the individuals who have taken an interest in the matter, who certainly had the best intentions, made many sacrifices with a view to realizing their ideals, and should not, therefore, be made personally accountable for the failure.

¹⁷ Vol. II, *Folia* XI, 3 (July, 1933), p. 5.

¹⁸ "Constitution of the World Federation of Catholic Teachers." Published in manuscript form, p. 6.

In the sketch of the progress of the International Film Organization I have called attention to the latest, more successful attempt at organization on the occasion of the Belgian National Convention. Despite the fact that there was here an opportunity for a critical review and for personal reproaches, it was resolved at that time to avoid all accusations, which perhaps would only have poisoned the atmosphere and rendered more difficult the resumption of the work, and to begin at the beginning with a definitely new task. The proceedings of this convention we shall also pass over here. However, it will not be amiss, before we draw up a list of the projects which should have been taken into consideration in the interests of Catholic educational internationalism, to state in apodictical form without further discussion a few of the positive demands for the conduct of the work, some growing out of the mistakes hitherto made.

For practical, vital, international cooperation, the organization and the statutes are not the first consideration but rather the last.

We cannot set up a great and permanent union at one stroke. It must grow organically, gradually, from small beginnings after the spiritual groundwork has been laid.

The preliminary requisite of all widespread, international cooperation is the unification of the Catholics engaged in educational activities in the different countries, especially of Catholic teachers.

A favorable development from small beginnings will be rendered more difficult if we at first set for ourselves too high a goal and involve ourselves from the start in Utopian schemes. Here I would include also the foundation of an international academy of educational sciences which would take the form of a teaching and research institute. Such an institute presupposes an already functioning Catholic educational internationalism and implies that Catholic educational science in the countries interested therein has attained a much higher standard than is actually the case in many lands. At the moment we lack the essential—personal, real, and scientific—conditions requisite for the foundation of such an academy.

For a world organization, the office of general secretary is of the highest importance. In our case, the person holding this office must not only be a competent linguist but he must also be interested in scientific pedagogy and he must have a capacity

for organization. Since he is at the same time the representative of a national organization, he will have to guard especially against the danger of putting the interests of this first. He must consider himself primarily, not as the representative of his own country's interests, but as the trustee of the international organization. It will be difficult, perhaps impossible, to find a man who satisfies all these requirements. In this event, the conditions set forth will have to be secured through the cooperation of two or more individuals.

A real spiritual union that will be something more than a mere organization is only possible where there is a lively interchange of ideas and experiences, upon the realization of which the union in question will be built. An indispensable means for this interchange is a written correspondence, a bulletin, or, still better, a great international journal of Catholic education.

The last-named has one advantage that it makes possible the publication internationally of Catholic educational research and serves as an agency of propaganda. In every association, and especially in one which brings together men of different nationalities, tensions and contrasts are never lacking. Hence everything that strengthens the unifying tendencies must be made use of.

The journal is one of the most powerful means to this end. Only with its aid can the organization develop into a living, spiritually flourishing organism.

In this connection also we may note the importance of international conventions. They are effective means for the promotion and the expression of international cooperation at the same time. A lively world organization is unthinkable without such a review taking place at regular intervals. For it leads to personal meetings and discourse, the preparation for which releases and brings into play many forces; from it the delegates to the convention and through them also wider circles in the different countries receive suggestions. From it, too, proceeds a propaganda which gives a certain amount of world publicity as well as publicity for the country of the congress.

Thus we come to the drawing up of a list of the things necessary and desirable in the order of urgency. The following are necessary:

1. An association as vital as possible of the Catholic educators of the world for mutual encouragement and support, for the

sharing of information and for assistance in material conditions necessary in the work of educational science, for the undertaking of collective projects, for the support of educational travel abroad, for the exchange of guest professors, and so on. There are already promising movements of this kind capable of being developed.

2. The establishment of an international journal of Catholic education and educational science.

3. The revival of the World Union for Catholic Education by means of the International Conference of Catholic Educators and the international journal.¹⁹

4. The regular assembly, perhaps every two or three years, of international Catholic educational congresses.

5. The setting up of a central information bureau in connection with the Conference, the Journal of the World Union, or even independently with the support of these organizations.²⁰

German Catholic educators will surely not withhold their cooperation, not only because of the reasons specifically set forth above, but also because of the fact that by assisting in this way they will be sharing in the endeavor of the German people to bring about a re-cementing of the bonds that link them with the spiritual culture of the outside world.

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¹⁹ I must here state emphatically that I do not share the opinion which I have met with frequently in recent months to the effect that we must as a preliminary proceed to a complete reorganization of the World Union. On the contrary, I am of the opinion that the international conference of Catholic teachers included in the organization must offer its services to the existing unions, with a view to its revival and completion. Here the individuals who up to the present have labored in behalf of the World Union have a claim even if they have not accomplished the desired results which may perhaps be attributed to the conservatism of the educators.

²⁰ The need of such a center of information was brought home to me in the year 1935 in connection with the preparation of cooperative volume which had as its aim to set forth a survey of Catholic educational progress in the world since the close of the World War and which will be published shortly by the firm of B. Herder (Freiburg-im-B.) under my editorship. Because of the lack of a central bureau of information, each of the contributors had to gather his material by toilsome work which in the end was often unsatisfactory to him. Several of the authors named in the prospectus declined to undertake the work assigned to them claiming that the securing of pertinent international data was either impossible or too difficult and time consuming.

THE CORRELATION BETWEEN SCHOOL SUBJECT ACHIEVEMENT AND PARTICIPATION IN EXTRA- CURRICULAR ACTIVITIES

Does active participation in the extra-curricular activities of the high school and college tend in general toward loss of interest and consequent decline in school subject achievement?

How does the scholastic achievement of high school and college students who are active participants in the extra-curricular compare with the scholastic achievement of their fellows who are not active in the extra-curricular program of the school?

The writer, after a few years experience in the field of Negro education, preceded by a longer period of teaching and administrative work in connection with white public high schools and colleges, was one of those who, though recognizing certain values in extra-curricular activities, strongly suspected that the actual participant probably, as a rule, engaged in such activities at the cost of some degree of scholastic achievement.

Material for a study of the question was recently provided in the eight-year records of a fair-sized group of individuals—the sixty-six graduates of Xavier High School who have been graduated from Xavier University, New Orleans, during the past four years. Xavier University is a Negro coeducational school of college rank, and Xavier High School is the affiliated preparatory school.

This paper is an attempt to report, without going into the more minute details, the procedures and findings of the study.

The sources of information relative to subject marks and intelligence scores were, of course, the office records of the high school and university respectively. Sources of information relative to participation in the extra-curricular were office records, high school faculty, university faculty members connected with the various extra-curricular activities, and a group of three recent graduates of the university. A separate blank was used for securing the record of each pupil through the four years of the high school career, and an identical blank was used for each student through the college career. Teachers reporting their judgments of mental ability reported on separate blanks and without conference with each other. For each individual student, an

approximate average of individual teacher-judgment was accepted as the teachers' mental ability rating.

On the basis of the records and other information on participation in the extra-curricular, the sixty-six individuals of the study were classified under the two headings "Active in ECA" and "Non-active in ECA," treating with the high school and university separately. We were now prepared to inquire into the scholastic achievement of the individuals comprising each of the two groups designated respectively as the Active and the Non-Active.

SUBJECT ACHIEVEMENT AND PARTICIPATION IN EXTRA-CURRICULAR ACTIVITIES IN GENERAL

One of the first questions we sought to answer was, "What percentage of all students, what percentage of the actively participating, and what percentage of the non-participating students made high, medium, and low marks, respectively?" Marks of A and B were taken together as high, C as medium, and D and F as low. Tables I and II, for the high school and university, respectively, indicate the results of the findings in answer to our question.

TABLE I.—Percentages Making an Average of High, Medium, and Low Marks, Respectively, Through Four Years of High School.

	(1)	(2)	(3)
Marks	<i>The 66 Individuals of the Study</i>	<i>Individuals Active</i>	<i>Individuals Non-Active</i>
High	25.75%	27.80%	16.67%
Medium	62.12%	62.96%	58.33%
Low	12.13%	9.26%	25.00%

As the tabulation of "satisfactory" and "unsatisfactory" marks constitutes a summary of condensation of Tables I and II, interpretation of the data relative to these marks will probably be sufficient. For the entire group the average number of individuals per semester making satisfactory marks was approximately 88 per cent of the group, and the average number making unsatisfactory marks was a little over 12 per cent in both high school and college.

For the "Active" group, the average number of individuals per semester making satisfactory marks was almost 91 per cent,

TABLE II.—Percentages Making an Average of High, Medium, and Low Marks, Respectively, Through College.

	(1)	(2)	(3)
Marks	<i>The 66 Individuals of the Study</i>	<i>Individuals Active</i>	<i>Individuals Non-Active</i>
High	50.00%	59.09%	31.82%
Medium	37.88%	31.81%	50.00%
Low	12.12%	9.10%	18.18%

If, in both Table I, and Table II, we throw the high and medium marks together and consider them as "satisfactory," leaving the low marks as "unsatisfactory," the situation is shown as:

	(1)	(2)	(3)
Marks	<i>All Individuals of the Study</i>	<i>Individuals Active</i>	<i>Individuals Non-Active</i>
HIGH SCHOOL			
Satisfactory	87.87%	90.76%	75.00%
Unsatisfactory.	12.13%	9.26%	25.00%
COLLEGE			
Satisfactory	87.88%	90.90%	81.82%
Unsatisfactory	12.12%	9.10%	18.18%

and the average number per semester making unsatisfactory marks was a little more than 9 per cent of that "Active" group. For the "Non-Active" group, the average number of individuals making satisfactory marks was only 75 per cent of the group in the high school, and 81.82 per cent in college, while 25 per cent made unsatisfactory marks in high school and 18.18 per cent made unsatisfactory marks in college.

To state the situation in another way, it may be said that, on the average, each semester approximately 1 in 7 of the entire group failed to attain an average of C in all subjects; that of those listed as "Non-Active in ECA" approximately 1 in 4 failed to attain an average of C; but, of those listed as "Active," not more than 1 in 10 failed to attain such average in all subjects.

Having, in Tables I and II, dealt with data relative to participation in extra-curricular activities in general, we may now consider participation in the various specific types of extra-curricular activities.

In the data of Table III, we see that participants in athletics made a poorer showing in subject achievement than did the participants in other forms of extra-curricular activities, but that,

SUBJECT ACHIEVEMENT AND PARTICIPATION IN SPECIFIC TYPES OF
EXTRA-CURRICULAR ACTIVITIES

TABLE III.—Percentages of Individuals Participating in the Various Specific Types of Extra-Curricular Activities Making High, Medium, and Low Marks, Respectively.

	(1)	(2)	(3)	(4)	(5)
Marks	Extra-Curricular Music	Dramatics Forensics Sch. Paper	School Enterprises Leadership	Athletics (Ft. Ball, Bskt. Ball, Track)	Individuals Non-Active In ECA
HIGH SCHOOL					
High	36.85%	25.92%	37.14%	25.00%	16.67%
Medium ...	63.15%	74.08%	62.86%	60.00%	58.33%
Low	15.00%	25.00%
COLLEGE					
High	70.00%	64.29%	60.71%	47.83%	31.82%
Medium ...	23.33%	32.14%	34.29%	34.78%	50.00%
Low	6.67%	3.57%	17.39%	18.18%

Considering high and medium marks as satisfactory, we have—Percentage of Participants Making an Average of Satisfactory Marks:

	High School	College
(1) Extra-Curricular Music	100%	93.33%
(2) Dramatics, Forensics, School Paper	100%	96.43%
(3) School Enterprises, General Leadership	100%	100.00%
(4) Athletics (Football, basketball, track)	85%	82.61%
(5) Individuals Non-Active in ECA	75%	81.82%

even so, they excelled slightly in scholastic achievement those who did not participate in *any* form of extra-curricular activity.

PROGRESSIVE IMPROVEMENT OR DECLINE IN SUBJECT MARKS

Did the marks of individuals who continued active in the extra-curricular throughout the respective high school or college careers show progressive improvement or decline as compared with the marks of those individuals who continued for the most part non-active?

To answer this question we referred to the semester all-subject averages of all students, active and non-active in ECA (explained on page 98), tabulated and charted these averages. Comparing the charts of those who continued for the most part non-active, it was found that (1) in the high school the percentage of individuals showing improvement was 21.82 higher for the "active" group than for the "non-active" group, and the average improvement per individual was more than twice as great; (2) in the college the percentage of individuals showing improvement as they progressed in years was 13.2 higher for the participating

group than the non-participating group. The average improvement per individual was approximately the same for both groups in college. In the matter of decline in marks the situation was practically reversed—smaller percentage of the participating group than the non-participating group in both schools showing progressive decline with succeeding years of high school or college career.

THE QUESTION OF CONSTANCY IN PERSONNEL OF THE PARTICIPATING
AND THE NON-PARTICIPATING GROUP

Were the individuals who constituted the college participating group the same individuals who had constituted the high school participating group, and were the individuals comprised in the college group the same individuals who had made up the high school non-participating group?

Comparison of data on this point brought out the fact that neither the participating nor the non-participating group remained identical in personnel through the two schools—high school and college.

Approximately half of the girls of the entire group were active in high school athletics—particularly basketball. As the college offered no athletics for girls, most of these female athletes were out of extra-curricular activity for a considerable time before becoming actively interested in other forms of extra-curricular activities. Some of them remained non-active throughout the college career. Also, more than half of the boys who had been active in high school athletics, faced with the difficulty of making the college teams, did not participate in college athletics, and many of them remained non-active through college.

On the other hand, a considerable number of individuals, both boys and girls, due probably to a rather tardy awakening of interest in debate, public speaking, literary, musical, and general social activities, changed from the non-participating group soon after entering college.

Consequently, the figures relative to the constancy of the personnel of the respective participating and the non-participating groups disclosed (1) that approximately 70 per cent of the college non-participating group consisted of individuals who had been in the high school participating group, and (2) that 56 per

cent of the individuals who had constituted the high-school non-participating group were included in the college participating group.

Therefore, the personnel of the college participating group was not identical in personnel with the high school participating group, and the college non-participating group was not identical with the high school non-participating group.

DATA RELATIVE TO INDIVIDUALS INTERMITTENTLY ACTIVE IN THE
EXTRA-CURRICULAR

Thus far, we have considered every individual in the group of sixty-six as subject to classification either as "active" or "non-active" in the extra-curricular. If an individual was found to have been reasonably active during four or more semesters of the high school years, he or she was placed in the "active" list for high school; otherwise, that individual was counted in the "non-active" list. The same plan of classification was followed in the use of the college record sheets.

Now, for the high school and college periods, respectively, we made a third classification of "intermittently active," and assembled under that classification the record sheets of (1) those individuals who had been non-participants three semesters, and (2) those individuals who had been non-participants five semesters and participants three semesters. Twenty-four individuals were found to belong properly under this classification. Their records were studied semester by semester to see whether the general tendency was toward or away from school subject achievement during semesters of participation in extra-curricular activity. Some individuals made their best marks while non-active in ECA, but the greater number of them made their best marks while active participants. Averaging the marks of each individual for all semesters active and again for all semesters while non-active, and then finding the average made by *all* individuals during periods participating and, again, for *all* individuals during periods when non-participating, the findings may be stated as follows:

<i>Twenty-Four Individuals Intermittently Active in ECA</i>		<i>Average All-Subject Mark for the Group</i>
(1) While participating in ECA.....		84.33
(2) While not participating in ECA.....		81.58
Difference		2.75

From the above, it appears that the 24 individuals participating in extra-curricular activities through some semesters and not participating during other semesters averaged 2.75 points higher in marks during the semesters when participating than during the semesters when not participating in the extra-curricular activities.

MENTAL ABILITY OF THE PARTICIPATING AND THE NON-PARTICIPATING GROUP COMPARED

Reverting to the original classification of our entire group into the two divisions—participating and non-participating, and accepting the finding that the participating division excelled in subject achievement, may it not be possible that the superior scholastic achievement of the participating division was due to possession of superior mental ability?

To answer this question, use was made here of the intelligence scores and the teachers' judgments of mental ability. Striking an average between these two ratings of intelligence and accepting this average as the best estimate of mental ability, it was found that the participating division of our entire group included approximately 86 per cent of all individuals in the upper half and 83 per cent of all individuals in the lower half of the mental ability scale.

From the results of this comparative study of the mental ability of the respective divisions—"active" and "non-active"; from the fact that the respective personnels of the participating and non-participating groups were by no means constant through the high school and college years; and, from the fact that the twenty-four individuals coming under the third classification of "intermittently active" made their best scholastic achievement during times when active, it appears that the superior scholastic achievement which accompanied extra-curricular activity could not, in the case of our students, be explained on the grounds of superior mental ability.

FINDINGS OF THE STUDY SUMMARIZED

I. Data relative to participation in extra-curricular activities in general. Individuals found to have participated in any form or forms of ECA during four or more semesters of either high

school or college classed "Active in ECA" for that school (high school or college). All others classed as "Non-Active in ECA," unless exceptionally active during at least three semesters.

Findings: (1) In both high school and college, the percentage of individuals making average all-subject good and satisfactory marks was higher for the "Active in ECA" group than for the "Non-Active in ECA" group.

(2) In both high school and college, the percentage of individuals showing progressive improvement in marks through succeeding years was higher for the "Active in ECA" group than for the "Non-Active in ECA" group.

II. Data relative to participation in the various specific types of extra-curricular activities.

Findings: Certain types of extra-curricular activity were associated with the making of good and satisfactory marks more frequently, in proportion to the numbers participating, than were other types, the one least frequently so associated being athletics. But in no type of extra-curricular did participants fail to show a frequency of good and satisfactory marks higher than that shown by the group non-active in ECA.

III. The question of constancy in personnel of the respective "Active in ECA" and "Non-Active in ECA" groups.

Though it was always the participating group that excelled in scholastic achievement, the college participating group was not constituted to any great extent of the same individuals who had constituted the high school participating group, nor was the college non-participating composed of the same individuals who had composed the high school non-participating group.

IV. Data relative to individuals intermittently active in the extra-curricular.

In general, on the part of those individuals who were active participants in the extra-curricular for a considerable part of either the high school or the college career, and notably non-active another considerable part, there appeared a tendency to make better marks during the period or periods when active.

V. Mental ability of the participating and the non-participating groups compared.

Accepting the median of the mental ability of the group as the point of division between higher and lower mental ability, it was found that representation of higher ability exceeded very slightly the representation of lower ability in the "Active in ECA" group, and that representation of lower ability exceeded very slightly the representation of higher ability in the "Non-Active in ECA" group. This was on the basis of our original classification of all individuals into the two classes, "Active in ECA" and "Non-Active in ECA." The slight difference, less than 3 per cent, seems to have little significance in the light of the facts (1) that the personnel of neither the participating nor the non-participating group remained constant throughout the eight years, and (2) the findings disclosed through examination of the records of the individuals properly classed as "Intermittently Active in ECA."

SOME POSSIBLE EXPLANATIONS OF CAUSES

To account for the apparent positive correlation between subject achievement and activity in the extra-curricular, in so far as our group of Negro students is concerned, several possible causes were considered.

1. The rule requiring students to make at least passing marks in three-fourths of the regular load of subjects in order to participate in most forms of extra-curricular activities.

Considering this as a cause, we can say that it could hardly have been the motivating force in the cases of individuals who made excellent and good marks; for they would have had only to make passing marks in order to be eligible to participate. In the cases of individuals who but for the desire to participate in certain extra-curricular activities would have failed in their subjects and dropped from attendance, it probably was an incentive.

2. The assumption that in the participating group there would be found a considerable preponderance of individuals of the higher mental ability. The author expected this assumption to be proved and believed it would be of significance in explaining

the situation. Findings III, IV, and V, above indicate that for our group this explanation has very little weight.

3. Participation in extra-curricular activities tended to promote the development of personal and intellectual faculties and an attitude of alertness that proved an asset in the performance of school work. This point of view, not entirely new, but sometimes overlooked, found support in connection with this study in the fact that notwithstanding changes in personnel, the participating group always excelled in subject marks, and that individuals intermittently active in ECA did their best work during semesters when active.

4. The logical reasoning that participation in certain specific types of extra-curricular activities was conducive to greater interest in certain school subjects and, therefore, to school work in general. The importance of this fact was brought out when a check-up showed that individuals participating in debate, oratorical contests, literary activities, et cetera, showed improvement at the time and thereafter in such subjects as English and Social Sciences.

5. The indisputable fact that interest in extra-curricular activities tends to concentrate all the student's interests in the life of the school and to exclude the disturbing influence of outside interests. He finds within the school opportunity for indulging the enormous propensity for activity which characterizes him at that age. The school becomes, for the time being, his world, and he engages the more heartily, therefore, in all its activities, including classes and the general pursuit of studies. In our group, the percentage showing improvement in marks as they progressed in school years was greater for the participating than for the non-participating students, while a greater percentage of the non-participating students were reporting as having outside interests of social, recreational, and economic nature. This fact of general interest in school life appears to be a very important cause to explain the superior subject achievement which was found to generally accompany participation in extra-curricular activities.

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THE INFLUENCE OF ARCHBISHOP JOHN LANCASTER SPALDING ON EDUCATION

During a recent study of the History of Catholic Education in the United States, this thought came to me repeatedly: Why is it that on the long roll of great men who have influenced education one so seldom sees the name of the man who best understood, perhaps, the American mind? The purpose of this article on Archbishop Spalding is to try to show that he more than deserves a place among the great educators of the days that are gone—and the days that are with us, and the days that are to come.

The Spaldings went from Maryland to Kentucky shortly after the Revolutionary War. The Maryland immigrants were, for the most part, Catholics, and the majority of them settled not far from Louisville in the neighborhood now embraced in the Counties of Nelson, Hardin, Washington and Marion, where their descendants are still prominent. As soon as the Catholic colonists of Maryland lost control of the colony, religious liberty was suppressed there as in Virginia and Massachusetts. The Spaldings went to Kentucky with an ardent devotion to their faith and with an ardent love for civil and religious liberty.

The father of Archbishop Spalding was an able, prosperous man, before the war, and a large slave-owner. The mother of the Archbishop, whose maiden name was Lancaster,¹ was a woman of great mental endowments. She and her husband were religious, well educated and refined. Their large and comfortable home near Lebanon, Kentucky, was a fit place for the rearing and culture of pious, vigorous and refined children. With such an inheritance of talent and prestige, in such an atmosphere of religious zeal, learning, and culture, it was natural that John Lancaster Spalding should have been a pious boy, an eager student, a brilliant scholar and a thoughtful, high-minded man of broad sympathies and still broader vision.

John Lancaster Spalding was born on June 2, 1840, and was educated in American colleges and European universities. The young priest's first serious work was to build and administer a

¹ She was the first graduate of Loretto Academy (now discontinued), Loretto, Kentucky. See *Loretto Magazine* in the files of the Archives Loretto Mother House, Loretto, Kentucky.

church in Louisville for Catholic Negroes. His first book was *The Life of Archbishop Spalding*, who died on February 6, 1872. On May 1, 1877, Father Spalding was consecrated the first Bishop of Peoria, Illinois. Archbishop Spalding could never have harbored the thought of wrapping his one talent in a napkin and burying it, for he had more than one talent—he was Priest, Bishop, Writer, Orator and Educator.

As priest he lent such dignity and honor to that already gifted office that he won scores of young levites to join the ranks of the priesthood. As bishop he became the continuator and propagator of the priesthood and the "Eagle of Peoria," as he is sometimes styled, loved to descend from the pulpit and become the persuasive catechist. The book shelves of numerous libraries attest to the industrious care of Bishop Spalding in cultivating his talent as a writer.

The duty of a priest is to understand the mind—the mold wherein the national character is set. Otherwise how can he carry out the Divine Injunction, "As the Father has sent me, so I also send you. Go ye, therefore, in my name—take the power which I give you and preach and teach, baptize and minister. Be my ambassadors—be priests of mine. To represent me, to teach all nations, I shall be with you to the end?" Now there is such a thing as the *American Mind*, and that mind, in spite of varying vicissitudes of migration and immigration, can be definitely outlined. Archbishop Spalding, as I have stated, understood the *American Mind* because he approached the study of it in a broad, generous and Catholic way. He sought to interpret it and to Catholicize it. One of the ways to this led him into the common battle ground where so many of us are now assembled—the field of EDUCATION.

Education is the open sesame to the American heart. Education means life, liberty, progress, peace and morality. St. Paul told the Athenians of old that they were foolish to worship an "unknown god." He would set before the word "god" that saving name *Christos*. He would make known to them the true *God*, the only one worthy of adoration, and so, too, would Archbishop Spalding. It is impossible to recount all that Archbishop Spalding has done in the cause of education. He sought to strengthen the parochial school system, to bring it from the narrow confines of race or language to the broad platform of Christian teaching.

We have an example of his efforts along this line in his attempt to edit a series of readers.²

Not satisfied with his efforts to benefit the parochial school, his divine restlessness, his insight into Catholic needs, made of him a champion of higher education. The most casual glimpse of his writings discloses the fact that he was forever dreaming of *Education and the Higher Life*, *Things of the Mind*, the *Means and Ends of Education* and various other subjects that had a direct bearing upon education. To Archbishop Spalding's mind there was nothing too good for the Catholic child—there was no height to which he might not aspire.

The Third Plenary Council which convened at Baltimore in the fall of 1884 recognized the question of education as involving one of the chief tasks before the assembly. About three-fourths of all the decrees adopted were devoted to the subject of education. It was dealt with in all its regular departments—schools, colleges and seminaries. The Committee on Schools in the Plenary Council consisted of Archbishop Feehan, of Chicago, as chairman, with Bishops Spalding of Peoria, Flasch of La Crosse, and Cosgrove of Davenport, together with a secretary and nine theologians.³ One of the most noteworthy acts of the Council was the establishment of the *Catholic University of America*.

No one who knows the beginnings of this work will gainsay me when I say that the Catholic University originated in the mind and in the heart of John Lancaster Spalding. Its first measure of realization was due to his faith in such an enterprise and his readiness to lend his voice and his deeds. There were men who dreamed of such a university, but their dreams were to no purpose. It was not so with Archbishop Spalding. His great work in this direction seemed outlined from his youth, by birth, education, travel and experience. Come of an old and honored Maryland family, he was brought up in the very heart of freedom and unsurpassed traditions of love, devotion and sacrifice. Severe studies and much travel in Europe had filled him with thoughts, hopes and ideals more or less foreign to the timid American Catholic of the early sixties. In Catholic Europe about the middle of the nineteenth century was ripening creative re-

² Burns, *The Growth and Development of the Catholic School System in the U. S.*, p. 114.

³ *Ibid.*, p. 192.

ligious romanticism, whose prophets were Gorres and the Reichenspergeis, the Montalamberts and the Bretanos. It was like a second spring of religion after revolutionary horrors. To American poetry it gave Henry Wadsworth Longfellow and to American Catholicism it gave John Lancaster Spalding.

The young priest just home from Louvain and Freiburg could not but note the political forces of the Catholic Church in America. He knew too well that European Catholicism had reached its highest stages through two institutions—the Cathedral and the University. The proverbial generosity of the American people left no doubt in his mind as to the future beauty and dignity of divine service. But how about higher education for the future Catholic layman and in particular for the younger clergy? During the years 1880 to 1890, Archbishop Spalding became the acknowledged leader of the movement. In two notable discourses that are classics, one delivered at Baltimore⁴ in 1884 before the bishops of the Third Plenary Council and the other delivered at Washington⁵ in 1888 at the laying of the cornerstone of the first building at the Catholic University, he set forth with convincing force every good reason for beginning the work already too long delayed.

The Third Plenary Council went as far as it could well go in the direction of centralizing the control of Catholic Education. The legislation of this Council on the subject of Normal Training Schools was clear and concise. Normal Schools were to be erected, and the curriculum was to be made to embrace both the branches that the candidate would have to teach later on and the science and the art of pedagogy,⁶ and sufficient time was to be allowed for the completion of the course. Much of the credit for the legislation of the Council on education was due to Right Reverend John Lancaster Spalding. His interest in the matter of parochial school education was chiefly directed toward the improvement of the training of the teachers. We read in his notable article, "Normal Schools,"⁷ much that shows us his splendid ideas on this subject and his zeal for the advancement of teacher train-

⁴ See *Ceremonies of the Golden Sacerdotal Jubilee of His Grace John Lancaster Spalding*, p. 47.

⁵ *The Catholic World*, July, 1888, p. 579.

⁶ Burns, *op. cit.*, p. 213.

⁷ *The Catholic World*, April, 1890.

ing. He broached the project of a central normal school,⁸ a sort of Educational University to be established for the higher training of teachers. This was to be somewhat after the pattern of Teachers College at Columbia University.⁹

Archbishop Spalding was to his own generation a man with a high call to the quieter form of education. Simple living and high thinking expressed his gospel. This late nineteenth century educator preached the doctrine of soul growth. The enlargement and development and rounded perfection of every faculty of man expresses somewhat roughly his desire for the coming generations. This wish included college students, teaching Sisters, persons interested in education, cultural societies, priests in charge of souls—in fact, all who are interested in spiritual development.

Spalding Institute at Peoria, Ill., was established by Archbishop Spalding¹⁰ in 1898 at the cost of much personal sacrifice and expense. This institute, which was always one of his hobbies, stands as a lasting monument to this great educator and benefactor of humanity. The object of this institution is to prepare students for real business life; it is also preparatory to college and university life. The work of Spalding Institute was in the hands of the Brothers of Mary until the summer of 1933,¹¹ when it was handed over to the Benedictines from Peru. Spalding Institute enjoys a very enviable reputation as a first class high school in Peoria and elsewhere. The early success of the school, next to the work of the Brothers of Mary, was due in great part to the influence of Archbishop Spalding.¹²

Archbishop Spalding may well be called the "Modern Angel of the Schools" and the prophet of Catholic Education in our country. Without him the fertile idea of the advancement of teacher training might long have waited an illustrious and influential mouthpiece, but above all it would have lacked the sympathy of a great heart overflowing with courage and a mind powerfully convinced that the time had come for action and that delay was equivalent to a defeat in the province of higher educa-

⁸ In 1911 a higher normal school for Sisters was finished at the Catholic University at Washington.

⁹ *The Catholic World*, April, 1890, p. 95.

¹⁰ Bishop Spalding at this time (1898).

¹¹ Letter from Rev. Gilbert Bulfer, O.S.B., archivist at Spalding Institute, on file, Webster College Library, Webster Groves, Missouri.

¹² *Ibid.*

tion from which consequences the Catholic people would probably never have recovered.

It puzzles me to note how the name of this great vital force in the intellectual life of the Catholics of this country in the late nineteenth and early twentieth century has almost been forgotten. Are we growing weak intellectually or are we ungrateful enough to forget the work that has been accomplished by this great priest and educator? Few religious and few secular teachers but have felt the thrill of his stimulating messages, quotations though they be, and have been cheered and uplifted by his educational ideals. From the humblest parochial school to the best equipped university the influence of Bishop Spalding's theories on the cultural value of education and the high worth of things of the mind and heart have been felt.

Archbishop Spalding was not only the good priest, the diligent scholar, the refined gentleman, the champion of the toiler in the field and shop, the scourge of the mere money-seeker, whether in public or private life—with all this he was the intelligent, patriotic American citizen. When President Theodore Roosevelt was selecting three men to investigate, in 1902, the sad condition in the anthracite region of Pennsylvania, he wisely chose this cultured, high-minded man, who understood the poor—and again we find him playing the rôle of Educator—for was he not teaching the love of Christ and the brotherhood of man in those coal mines of Pennsylvania?

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EDUCATIONAL NOTES

LARGE ATTENDANCE EXPECTED AT LOUISVILLE MEETING OF N. C. E. A.

Plans are going forward for the Thirty-fourth Annual Convention of the National Catholic Educational Association to be held in Louisville, Ky., March 31, April 1 and 2.

The Most Reverend John A. Floersh, D.D., Bishop of Louisville, has appointed the following committee to take care of the local arrangements: Rev. Felix N. Pitt, Ph.D., Chairman; Rev. John F. Knue, Rev. Richard Maloney, Rev. Francis A. O'Connor, Rev. George A. Saffin and Rev. Francis J. Timoney.

The meetings in Louisville will be held in Columbia Hall and the Brown Hotel during Easter Week. The interesting programs that are being arranged, the central location of Louisville, and the convenient time for the meetings are expected to attract an attendance of about two thousand delegates.

SCIENTISTS HONOR MEMORY OF FATHER NIEUWLAND

Two of the six American members recently appointed by His Holiness Pope Pius XI to the Pontifical Academy of Science read papers at the memorial exercises held at the University of Notre Dame, January 10, for the late Rev. Julius Arthur Nieuwland, C.S.C., long director of organic research at the University, who died last May. Dr. George David Birkhoff, Dean of the College of Liberal Arts, and Perkins Professor of Mathematics at Harvard University, spoke on "A Realistic Theory of Atomic Structure," and Dr. Hugh Stott Taylor, David B. Jones, Professor of Chemistry at Princeton University, spoke on the growing importance of the study of large molecules in solving the most urgent problems before the scientific world in chemistry.

The Most Rev. Joseph Schrembs, Bishop of Cleveland, and long a friend of Father Nieuwland, was celebrant of a Pontifical Mass with which the day's program was solemnly inaugurated.

Assisting Bishop Schrembs at the Mass were: the Rev. Thomas P. Irving, C.S.C., Assistant General, Congregation of Holy Cross, Assistant Priest; the Rev. J. Leonard Carrico, C.S.C., Director of Studies, and the Rev. Charles C. Miltner, C.S.C., Dean of the College of Arts and Letters, Deacons of Honor; the Rev. Eugene P. Burke, C.S.C., Professor of English, Deacon; the Rev. Henry

J. Bolger, C.S.C., Head of the Department of Physics, Sub-Deacon; the Rev. Francis Wenninger, C.S.C., Dean of the College of Science, Master of Ceremonies. Father Wenninger, widely known as a biologist and as a pulpit orator, preached the sermon, taking as his topic "Science and Religion."

Those who came together there to honor the memory of Father Nieuwland constituted one of the most distinguished gatherings of scientists, educators and industrial chemists ever assembled at an American institution of learning. All the major scientific societies were represented, including the American Association for the Advancement of Science, the American Chemical Society and the Indiana Academy of Science. Scores of colleges and universities sent representatives.

Speaking on "Father Nieuwland, the Chemist," William Stansfield Calcott, Director of the Jackson Laboratories of the E. I. du Pont de Nemours Company, said in part:

"In looking over Father Nieuwland's contributions to chemical work, we have a picture of a man who at the very beginning of his career set for himself a certain goal and followed it rigorously to the end. During the course of that work he studied compounds which were perfectly innocuous and again, those which rate among the most toxic ever discovered—compounds too violently explosive to be touched by human hands.

"On the foundation of his investigation the first successful synthetic rubber industry has been established and other industries may yet arise. In the purely scientific field no man has done nearly as much as Father Nieuwland toward the solution of the problem which he set himself 28 years ago—our knowledge of the reactions of acetylene."

DR. STANFORD HEAD OF CHURCH-RELATED COLLEGE CONFERENCE

The Very Rev. Dr. Edward V. Stanford, O.S.A., President of Villanova College, was elected chairman of the National Conference of Church-Related Colleges at the annual meeting of the organization held at the Mayflower Hotel here. The Rev. Daniel M. Galliher, O.P., of Providence College, Providence, R. I., was chosen a member of the Executive Committee, of which the Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, also is a member.

Among the speakers at the sessions were the Rt. Rev. Msgr. Fulton J. Sheen and Prof. Karl L. Herzfeld, of the Catholic University of America.

Speaking on "God and Country," Monsignor Sheen said the only schools that are building constructive Americanism are those that take practical cognizance of the existence of God.

"Man's right to own private property, man's right to educate his own family, man's right to adore God according to the dictates of his conscience, come not from the Constitution, the Government, Parliament, nor the will of the majority, but from God," he said. "Therefore no power on earth can take them away. This is the essence of Americanism.

"Now, if the essence of Americanism is the sacredness of human personality as a creature of God, who is doing most to preserve that Americanism? The schools that never mention His Name? The universities and colleges that dissolve the Deity into the latest ultimate of physics or biology? The professors who adjust their ethics to suit unethical lives?

"The answer obviously is, that the only schools that are building constructive Americanism are those that take practical cognizance of the existence of God. It is the non-religious schools which are out of the tradition of Americanism; they are on the defensive. In the beginning of our national life practically all of our schools and colleges were religious schools. It was assumed by our Constitution and by its spirit that they would be religious. The reason was obvious. If human dignity and liberty come from God, then it follows that loss of faith in Him means loss of faith in those liberties which derive from Him. If we wish to have the light we must keep the sun; if we wish to keep our forests we must keep our trees; if we wish to keep our perfumes we must keep our flowers, and if we wish to be more than slaves of a state, be free men with free rights, then we must keep God. It is just as vain to try to keep triangles without keeping three-sided figures, as to try to keep liberty without the spirit which makes man independent of matter and therefore free."

Sciences and Religion

Speaking on "The Natural Sciences and Religion," Prof. Herzfeld said theologians often teach as proved doctrines things which are not established facts but rather historical and traditional opinions which they have come to regard as facts. Scientists, he said, in some instances then claim to have discredited religion when they challenge these teachings, whereas they have merely discredited by their discoveries certain faulty religious opinions.

A growing interest in the study of religion in colleges and universities both church-supported and tax-supported was reported to the meeting by Dr. Gould Wickey, general secretary of the

commission, who said 91 per cent of all non-tax-supported colleges have some requirement in the field of religion for graduation.

FEW STATES AID RELIGIOUS EDUCATION, FORDHAM SURVEY SHOWS

Few states in this country are permitted by their Constitutions to aid, by means of public funds, sectarian or religious education, according to a survey just completed by the Institute of Catholic Educational Research of Fordham University, New York.

The survey was conducted on a nation-wide scale under the supervision of the Rev. Dr. James T. Cronin, head of the Department of Educational Administration of the Fordham University Graduate School, and with the cooperation of state school officials and Catholic educators.

The survey, which has just been issued, contains a summary of the varied legal provisions for state supervision and aid of private, including parochial, schools in each of the 48 states.

Dr. Cronin, however, declares that "the Constitutions of 19 states expressly permit the Legislature to exempt private and sectarian schools from taxation." "We found also," he added, "that in 14 other states the Legislature is required, under certain conditions, to exempt private school property from taxation."

Most of the state constitutions forbid the use of public funds for the support of sectarian or religious education, according to the report. In Pennsylvania, however, the legislature is expressly permitted to appropriate public funds for the support of non-public schools. No constitutional provision is made for the aid of private or sectarian schools in Arkansas, Maine, Vermont or Maryland.

In New York, the state constitution forbids aid to educational institutions under the control of any religious denomination, but assistance to pupils has been held to be legal in some cases where the school itself does not benefit.

Fordham University's Institute of Catholic Educational Research was established early this year, and plans an extensive program of research in Catholic school administration. A study of the situations in which Catholic schools are now receiving either partial or total public support is being made now, under Dr. Cronin's direction, by Francis P. Donohue, of the Institute staff.

A CORRECTION

THE CATHOLIC EDUCATIONAL REVIEW is indebted to Rev. Ralph F. Bayard, C.M., of St. Thomas Seminary, Denver, Colo., for the following correction: "In Dr. Diosdado Yap's article in the January issue there was a purely Spanish use of the term 'Paulists.' Although the author speaks of 'the Priests of St. Vincent de Paul' earlier in his article on Catholic Education in the Philippines, he repeatedly confuses, at least for American readers, the Vincentians with 'the Paulists' when speaking of the seminaries. In Spanish-speaking countries the Vincentians are known as *Paules* or *Paulistas*. And to Dr. Yap the translated term signifies Vincentians rather than the American Congregation of Paulists. But to most of his readers the name can have only the wrong denotation."

SURVEY OF THE FIELD

The seventeenth annual meeting of the American Catholic Historical Association was held under the auspices of the Most Rev. Francis P. Keough, Bishop of Providence, in Providence, R. I., December 31. Dr. Herbert F. Bell, of Wesleyan University, Middletown, Conn., was elected president, and Philadelphia was selected for the 1937 meeting. Other officers chosen were: Dr. Ross J. S. Hoffman, New York University, first vice-president; the Rt. Rev. Msgr. Edward F. Hawks, Philadelphia, second vice-president; the Rt. Rev. Msgr. Peter Guilday, Catholic University of America, Washington, D. C., secretary; the Rev. Dr. Joseph B. Code, Catholic University of America, assistant secretary; Miss Josephine V. Lyon, archivist, and the Rev. Dr. John K. Cartwright, Washington, D. C., treasurer. Members of the Executive Council are: The Rt. Rev. Vincent Taylor, O.S.B., Abbot of Belmont Abbey, N. C.; Martin J. Carmody, Supreme Knight of the Knights of Columbus, Grand Rapids, Mich.; Joseph T. Lilly, Brooklyn; Andrew M. Corry, Missoula, Mont., and Frank X. Sadlier, New York City. . . . At the twelfth biennial meeting of the American Catholic Philosophical Association, held in Chicago, December 31, the Rev. Dr. William T. Dillon, dean of St. Joseph's College, Brooklyn, was elected president. The Rev. Dr. Ignatius Smith, O.P., dean of the School of Philosophy at the Catholic University of America, was elected vice-president, and the Rev. Dr. Charles A. Hart, also

of Catholic University School of Philosophy, was reelected to his seventh term as secretary-treasurer. The Association chose New York as the city for its convention in 1938 when the sessions will be held under the auspices of Catholic universities, colleges and seminaries of the New York area. The general subject for discussion will be "The Philosophy of Education." Negotiations are being carried on for a joint meeting at that time with the Eastern Division of the American Philosophical Association on one day of the convention. The Rev. Dr. Francis A. Walsh, O.S.B., of the Catholic University of America, was named editor of *The New Scholasticism*, quarterly publication of the Association. . . . The Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, announces the recent acquisition of a number of exhibits valued at approximately \$200,000 for the Columbia Museum of History, Art and Science, Dubuque, Iowa. The Museum now possesses works of art, historical and scientific exhibits valued at more than \$2,000,000. Its collections are extensive and it is said by critics to be one of the finest and best repositories in the United States. The Museum which has experienced an unusual growth since its beginning in 1926 is located on the campus of Columbia College, Dubuque. Archbishop Beckman, who has been its principal sponsor, is launching plans with the assistance of prominent Dubuque citizens and its leading civic organizations including the Chamber of Commerce, to promote the Museum as a national shrine to honor the memory of the pioneers of the middlewest and west. Included in the plans proposed is a building program to provide for the erection of a structure in the near future, designed to meet the needs of the now very overcrowded quarters. Fine exhibits have come so rapidly from generous donors that the need of a new building is acute, it was said. . . . A memorandum booklet containing information relative to recent legislation and court decisions concerning the furnishing of transportation, textbooks, etc., to school children has been printed and is being distributed by the Legal Department of the National Catholic Welfare Conference. The booklet gives information on legislation concerning transportation aid for students in Indiana, Illinois, and in Congress for the District of Columbia; on free textbooks in New Mexico and Louisiana; a decision of the United States Supreme Court on textbooks to be furnished to all school children in Louisiana; legislation concerning free

transportation for students in the State of New York; an opinion of the Attorney General of Iowa holding that all school children have the right to transportation, and legislation in Massachusetts providing for the transportation of students of private schools. . . . Taking as its aim Pope Pius XI's admonition "to reconstruct the social order," a branch of the international Catholic student organization, Pax Romana, held its organization meeting at the Corpus Christi Center, New York City, January 10. Designed secondarily to defend the Church from the subversive forces of Fascism and Communism, this committee allies itself to an organization officially known as the International Secretariat of Catholic Students, which unites students in 30 countries in a coordinated drive for Catholic Action. . . . The Carnegie Foundation for the Advancement of Teaching is publishing, as its Bulletin Twenty-eight, a study of "Examinations and Their Substitutes in the United States," by Dr. I. L. Kandel, professor of education and associate in the International Institute, Teachers College, Columbia University, formerly a member of the Foundation's staff. Dr. Kandel traces the whole history of college and entrance examinations in the United States, showing their use and development. He indicates the place and popularity of the high-school certificate as a substitute for examinations in admission to colleges, and gives a non-technical account of the so-called new type and intelligence tests which today are a mystery to many parents whose children take them almost daily in most schools. Examinations, he insists, are not an end in themselves but a means to a better education for individual boys and girls. The author concludes that "the problem of examinations strikes at the very roots of the whole meaning and significance of education. It raises the question whether society can proceed, as it has in the main done in the past, on the assumption that there is only one pattern of culture or liberal education to which all must be admitted. It involves a consideration of the meaning and effects of failure in education. . . . The United States is one of the few countries in which there is little or no restriction on the admission of children to the movies. Others are the Irish Free State, Estonia, Siam, and Nicaragua. In most European countries age levels govern admissions, and in many, children under sixteen may only see films that have been specially authorized for them. These facts were revealed by a questionnaire circulated at the meeting of the Child Welfare

Committee in Geneva last April. . . . Twenty-one Brothers of the Sacred Heart, representing the twelve houses in the United States and one house in Canada, meeting in New Orleans, elected two representatives to the general chapter meeting that will be held in Europe in the spring to elect a Superior-General. The two who, with Brother Lambert, the Provincial, whose headquarters is in New Orleans, will represent the United States Province, are Brother Peter of the Catholic High School, Baton Rouge, La., and Brother Marcarius of Verdun College, Montreal. The meeting will be held during Easter week. There are 275 Brothers in the United States Province. The community, which is represented virtually around the world, has a membership of approximately 4,000.

"In many circles, science, art, literature and some universities have conspired to blot out of the mind all divine supernatural light. The Catholic Editor writes in the divine light of truth and is precisely the man who can penetrate the darkness and chaos of the present world and restore Christian order and faith. The Catholic Editor is willing, able and courageous. Will you, the Catholic people, and you, the great American public at large, give him the attention and support he deserves? Social injustice has become a scourge in the world. The Catholic Church does not assume to defend the injustice of our present social order, or to support entrenched interests in any attempt to suppress the rights of the common people. The reaction of many people to social injustice has taken the form of Communism, rebellion or some other attack against constituted order. Bloodshed and chaos have followed and reason has taken wings and fled. It is not primarily the Holy Church, not religion, not benevolent government, against which some people angrily protest; it is social injustice allowed to dominate too long without correction.

"The Catholic Editor, the Catholic Author, the Catholic Preacher, the Catholic Publisher, can shed more light on this disordered world, can pour in more of the unction of Christ to heal the wounds of these bruised and angry groups of rebellious men, than any other class of leaders. The Holy Father has said: 'The printed word is ruler of the world.' Let us spread and disseminate that word through our Catholic Press in the hope of enlightening the ignorant and of establishing on earth a reign of justice and charity."—*Most Rev. John Mark Gannon, D.D.*

REVIEWS AND NOTICES

The Status of Religious Training of Freshman College Students,
by the Dean of Studies, St. Benedict's College, Atchison, Kans.
St. Benedict's College Bulletin, December, 1936.

There is food for thought in the study made by the Rev. Dr. Sylvester Schmitz, O.S.B. The study was occasioned by the problem confronting every Catholic college in the country:

For more than five years the professors of the regular religion classes in college have complained of the great difficulty in adjusting the teaching of this all-important subject to the needs of the students. Discussion and analysis brought out the fact that the students in each class appeared to have a marked unevenness in fundamental preparation; a great many students in each class disclosed such marked ignorance of the fundamental truths and doctrines of the Church that it was impossible to follow out the regular courses of instruction in Religion as outlined and taught in former years. How remedy the situation?

The conclusions reached by Dr. Schmitz after conducting several elaborate tests are the following:

1. In 1936-37, the boys coming to college from Catholic high schools made a much higher average score on the Religion Test than did the boys from the public schools.

2. On all but six of the questions treated separately, the boys from the Catholic schools made a higher score than the boys from the public schools.

3. In view of the limited number of cases involved, it would be hazardous to venture a generalization for the country as a whole. (The Catholic boys represented in the test this year come from 23 different Catholic high schools from 10 different states.) However, it appears that Catholic high school education has meant something toward the building up of religious knowledge in these boys. Although in many cases there is an appalling lack of knowledge of fundamental religious doctrines and practices, nevertheless, there is this consolation for those parents, instructors, and pastors who are interested in Catholic education, that the boys from the Catholic high schools are better prepared to lead a Christian life than those boys who attend the public schools.

It would be well for Catholic colleges everywhere to make

similar studies in order to verify Dr. Schmitz's conclusions that Father Coakley was justified in the severe indictment of our Catholic school system published in *America*, December 12, 1936. In writing on "Reasons for Leakage from the Barque of Peter," Father Coakley outlined his fourteenth point as follows:

The deplorable breakdown of our Catholic parish schools. It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed, it is true, by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the textbooks and the credits of public school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools, and this applies to elementary schools, colleges and universities.

FELIX M. KIRSCH, O.M.CAP.

English Constitutional Documents Since 1832, edited by Eugene Morrow Violette. New York: Macmillan Company, 1936, xl + 226.

Somewhat in the fashion of *Select Documents of English Constitutional History* edited by Adams and Stephens and perused for two generations by students of English history, this little volume by Professor Violette of Louisiana State University has brought together the chief documents, at least in their most important provisions, illustrative of English constitutional development since the Reform Act. Here are at least the chief documents of the decline of the old ruling oligarchy in State and Church and of the rise of English toleration, democracy and the rule of the masses of the people. Here are the documents which will give backbone to the course in English history as taught from one of a dozen good college texts in English history.

Here are the Acts of 1832, 1867, 1884, 1911, and 1928 which democratized the suffrage and Parliament; the acts which gave full citizenship to certain dissenters and Jews; the acts disestablishing the Irish Church and opening the Universities of Oxford,

Cambridge, and Durham to non-Anglicans; the acts which purified elections and the civil service; the Constitution of the Irish Free State as well as the earlier Home Rule legislation; the laws which reformed and reorganized the courts; the law concerning ecclesiastical titles in 1851 which could not be enforced and was repealed twenty years later with the Catholic hierarchy well organized; acts organizing and reforming the departments of government, the disestablishment of the Anglican Church in Wales, the constitution of the National Assembly of the Church of England; and many statutory abstracts of similar import. As the editor notes in his preface, he was unable to include documentary material dealing with local and colonial government or with the social reforms of the past forty years or any editorial comment.

RICHARD J. PURCELL.

Latin for Use, by L. B. Holsapple, M. A. (Oxon.). (New York: F. S. Crofts and Co., 1936, pp. xiii, 274. \$2.50.)

The author defines this work as "An Anthology of Latin through the ages, selected for use as a college course, with a practical purpose." In the Introduction, he states this purpose as follows: "The aim of this book is to provide material for the use of students who have had not more than three or four years of Latin. It represents an effort to give such students something which may be permanently and practically useful. Its purpose is quite different from that of the 'survey courses' which have been adopted for freshman Latin in many American colleges in recent years." In reply to the question "What permanently useful bit of equipment for later use can the average student, who has given three, four, or at most five years to Latin, reasonably be expected to have acquired?" he insists on the following aims: ability to use Latin as a tool in connection with other college courses; sufficient familiarity with the great names, the literary forms, and the outstanding achievements in Latin literature to serve as a background for the study of later European and English literature; familiarity with Latin phrases, particularly those associated with legal and literary use; ability to read with the use of a lexicon, any bit of Latin of whatsoever period, which is of not more than average difficulty; ability to trace to their

sources English words derived from the Latin which are in common use, and to arrive at the definition of such words through their sources; ability to read the Missal. Designed for use during two semesters, this course "aims to provide the material through the use of which the instructor of college freshmen may work toward the attainment of some of these ends."

Section I (pp. 1-223) contains excerpts from classic, mediaeval, and modern authors, arranged roughly in chronological order from Ennius to Pope Pius XI, which are intended for carefully prepared translation. A brief introduction suggests the importance and position of each author or passage; and, in addition, a short introduction precedes the passages from the Patristic writers, from the Peregrinatio, from the Missal and Breviary, as well as those from mediaeval writers. Brief notes are provided in Section I at the bottom of the text. While the author's statement that "all early and classical texts have been carefully compared with a recent critical edition" is misleading, it is evident that he has used the best available texts for his excerpts. Moreover, his statement that Latin phrases and abbreviations "have been grouped here and there throughout the book" does not do him justice, since it gives the impression that they are only occasional. As a matter of fact, though confined to Section I, these groups occur very frequently, and are, for the most part, of generous proportions. These groups, together with the *sententiae* and other designated short passages in the text, are intended to develop the memorizing faculty which "has been all but ignored in modern education."

Among the other items in Section I not noted in the Introduction or Contents—there is no index—which serve to increase the worth of the book, the following might be listed:

Almost two pages of lines and phrases from Vergil which have been most often quoted (pp. 33-34); almost a page of quotations from Horace's *Ars Poetica* which are used as stock phrases by critical writers (p. 45); more than a page of apt phrases and lines from the remaining works of Horace (pp. 46-47); half a page of frequently quoted phrases from Ovid (p. 52); a third of a page of frequently quoted lines and phrases from Juvenal, and three phrases from Persius (p. 92); four familiar quotations from Suetonius (p. 96); and a page of words of special connotation which appear in various Christian writers

—Tertullian, Arnobius, Lactantius, Commodianus, St. Augustine, and St. Ambrose (pp. 104-105).

Section II (pp. 227-267) contains passages to be used solely for sight-reading. These passages, taken from Cicero, Horace, the Peregrinatio, St. Thomas Aquinas, the Gospels, the Breviary, and St. Robert Bellarmine, S.J., are not provided with notes.

The work ends with a short vocabulary for Ecclesiastical Latin.

In view of the purpose of the book, and considering some of the selections it contains, many will regret the omission of excerpts from Nepos, *Rhetorica ad Herennium*, the elder Seneca, the elder Pliny, Ammianus Marcellinus, and Prudentius, to mention only a few sources. However, such omissions can be supplied in part by outside reading, and offer no serious obstacle to the accomplishment of the purpose for which the book was written.

While the work should appeal to all teachers of college Latin, it should appeal particularly to those who teach in Catholic colleges.

BROTHER GILES, C.F.X.,
The Catholic University of America.

Democracy in Denmark, by Josephine Goldmark and A. H. Hollman. Washington: National Home Library Foundation. Pp. x + 158.

This little volume of the National Home Library Association is divided into two parts: (1) Democracy in Action (2) the Folk High School. The latter is a translation by Alice G. Brandeis. The first part describes Danish agriculture and the development of Cooperatives, notably among the farmers. The industrial development of Denmark is not neglected, and a special chapter is "Recent Economic Conditions."

The education system, briefly described in the first part, is given much more detailed attention in the second. The history of the development, the character of the students, the methods of instruction, and the types of teachers are discussed at some length. A fact, not always so clearly adverted to in the literature of the subject, but brought out here, is the following. Grundtiring, who had so much to do with the establishment of the folkschools, wanted to use them largely to develop a spirit of nationalism in the Danish people. Furthermore, he wished

to do this by much the same method that Nazi Germany is doing today, by emphasizing the old pagan mythology of the Danes.

There is much information between the covers of this little twenty-five cent volume.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Beale, Howard K.: *Are American Teachers Free?* New York: Charles Scribner's Sons. Pp. xxiv + 855.

Brown, Zaidee: *The Library Key*. An Aid in Using Books and Libraries. New York: The H. W. Wilson Company. Pp. 109.

Elliott, Edward C. and Chambers, M. M.: *The Colleges and the Courts*. New York: The Carnegie Foundation for the Advancement of Teaching. Pp. 563.

Heaton, Kenneth L. and Koopman, G. Robert: *A College Curriculum Based on Functional Needs of Students*. Chicago: The University of Chicago Press. Pp. 157. Price, \$2.00.

Institute of International Education: *The American University Union in Europe*. Seventeenth Annual Report of the Director. New York: Institute of International Education. Pp. 46; 47.

Lay, W. A., Ph.D.: *Experimental Pedogogy*. New York: Prentice-Hall, Inc. Pp. x + 371. Price, \$2.25.

Marshall, Leon C., and Goetz, Rachel Marshall: *Curriculum-Making in the Social Studies*. New York: Charles Scribner's Sons. Pp. xvii + 253.

Monroe, Walter S. and Engelhart, Max D.: *The Scientific Study of Educational Problems*. New York: The Macmillan Company. Pp. xv + 504. Price, \$3.00.

Nuttall, L. John: *Teaching Purposes and Their Achievement*. New York: Charles Scribner's Sons. Pp. x + 290.

Publicity Problems. Convention Report for 1936 of the American College Publicity Association. Pittsburgh, Pa.: Robert X. Graham, University of Pittsburgh. Pp. 184. Price, \$1.00.

Ross, Eva: *Social Origins*. New York: Sheed & Ward. Pp. 112. Price, \$1.25.

Schemata for the Analysis of Drill in Fractions. Studies in

Education. Iowa City, Iowa: The University of Iowa. Pp. 58.

Schneider, Friedrich: *Die Selbsterziehung*. Einsiedeln 1 Koln: Verlag Benziger. Pp. xv + 281.

Social Concepts and Problems. Book One. Collegeville, Minn.: St. John's Abbey. Pp. 131. Price, \$0.35.

Sullivan, Kathryn: *Maryland and France, 1774-1789*. Philadelphia: University of Pennsylvania Press. Pp. xi + 195. Price, \$2.00.

Walsh, Mary Elizabeth, Ph.D.: *The Saints and Social Work*. Silver Spring, Md.: The Preservation of the Faith. Pp. viii + 199. Price, \$2.00.

Textbooks

Barton, Francis B., Editor: *Six Contes Choisis* par Guy De Maupassant. Boston: D. C. Heath and Company. Pp. 79. Price, \$0.40.

Bond, Otto F., Editor: *Les Chandeliers de l'Évêque*, Épisodes des Misérables de Victor Hugo. Boston: D. C. Heath and Company. Pp. 57. Price, \$0.28.

Hagboldt, Peter: *Aus deutscher Vergangenheit*. Book Twelve. Boston: D. C. Heath and Company. Pp. 58.

Lansing, Florence: *The Builder*. A Reference Book or Textbook of Character Training. Milwaukee: The Bruce Publishing Company. Pp. 158.

Malkowsky, E. F.: *Peter Krafft der Segelflieger*. New York: Oxford University Press. Pp. 63. Price, \$0.30.

Perkins, Cella Lester: *How To Teach Music to Children*. Chicago: Hall & McCreary Company. Pp. 216. Price, \$1.50.

Raemers, Rev. Sidney A., Ph.D.: *Church History*. For the Use of Secondary Schools. St. Louis, Mo.: B. Herder Book Co. Pp. xi + 564. Price, \$2.25.

Randall, William M. and Goodrich, Francis L. D.: *Principles of College Library Administration*. Chicago: American Library Association and the University of Chicago Press. Pp. 245. Price, \$2.50.

Smith, A. C., Ph.D., Editor: *Histoires D'Aviateurs*. Two Stories by Leon Lambry. New York: The Macmillan Company. Pp. 80. Price, \$0.60.

Starbuck, Edwin Diller: *Living Through Biography Real Per-*

sons. *Actions Speak. The High Trail.* New York: World Book Co. Yonkers on Hudson. Pp. 340 each.

Titus, Harold Hopper: *Ethics for Today.* New York: American Book Company. Pp. x + 470. Price, \$2.50.

Webster's Collegiate Dictionary. Fifth Edition. Springfield, Mass.: G. & C. Merriam Co. Pp. 1274. Prices, \$4.00 to \$8.50.

Wooley, Elmer O., Editor: *Immenssee bon Theodor Storm.* Boston: D. C. Heath and Company. Pp. 90.

General

Ave Maria. The Prayers of the Rosary in more than 150 languages. Washington, D. C.: Commissariat of the Holy Land, Franciscan Monastery. Pp. 202. Price, \$2.75.

Barrett, James Francis: *This Creature Man.* Milwaukee: The Bruce Publishing Company. Pp. xvi + 364. Price, \$2.50.

Brown, William Adams: *Church and State.* In Contemporary America. New York: Charles Scribner's Sons. Pp. xvii + 360. Price, \$2.75.

Call on God. Prayerbook compiled by Rev. Frederick A. Reuter. Cleveland, Ohio: John W. Winterich, Inc., 3648 Euclid Ave. Pp. 356. Price, \$0.50.

Carroll, Lewis: *Alice's Adventures in Wonderland.* Boston: International Pocket Library. Pp. 149. Price, \$0.25.

Crock, Rev. Clement: *Discourses on Grace and the Sacraments.* New York: Joseph F. Wagner, Inc. Pp. x + 293.

Curran, Edward Lodge, Ph.D.: *Facts about Communism.* Brooklyn, N. Y.: International Catholic Truth Society, 407 Bergen St. Pp. 160. Price, \$0.25.

D'Arcy, M.C., S.J., Fr. Cuthbert, O.S.F.C., Christopher Dawson, C. C. Martindale, S.J. and E. I. Watkin: *God and the Supernatural.* New York: Longmans, Green and Co. Pp. x + 252. Price, \$2.50.

de Béthune, A.: *Saint Francis Picture Book.* New York: Sheed & Ward. Pp. 30. Price, \$0.90.

Herbst, Rev. Winfrid, S.D.S.: *Saintly Children.* New York: Benziger Brothers. Pp. 207. Price, \$2.00.

Karrer, Otto: *Religions of Mankind.* New York: Sheed and Ward, Inc. Pp. 291. Price, \$3.00.

Link, Henry C., Ph.D.: *The Return to Religion.* New York: The Macmillan Company. Pp. 181. Price, \$1.75.

McNabb, Rev. Vincent: *Francis Thompson and Other Essays*. Boston: Bruce Humphries, Inc. Pp. xi + 106. Price, \$2.50.

McSorley, Rev. Joseph: *Think and Pray*. New York: Longmans, Green and Co. Pp. 242. Price, \$1.50.

Tesniere, Rev. Albert, S.S.S.: *Blessed Peter Julian Eymard*. New York: Fathers of the Blessed Sacrament, 184 East 76th St. Pp. 222. Price, \$0.50.

The Catholic Book and Magazine Digest. St. Paul, Minn.: The Catholic Digest, Chancery Office. Pp. 64. Price, \$3.00 per year.

Windham, Joan: *The Adventures of Saint Paul*. New York: Sheed and Ward. Pp. 107. Price, \$1.50.

Pamphlets

Conard, Edith Underwood: *Show Me How to Write* (In Manuscript). New York: The A. N. Palmer Company. Pp. 48.

Dooley, Rev. L. M., S.V.D.: *The Incarnate Word*. San Antonio, Texas: Incarnate Word Convent. Pp. 20.

Le Clercq, Abbé Jacques: *An Essay on Catholic Action*. Translated from the French by James D. Loeffler, S.J. St. Louis, Mo.: Central Bureau Press, 3835 Westminster Place. Pp. 50. Price, \$0.25.

Lux, Rev. J. B.: *Permanence and Beauty in Our Catholic Cemeteries*. Proctor, Vt.: Vermont Marble Company. Pp. 16.

McNeill, Rev. Leon A. and Aaron, Madeleine: *Key for Scoring Test Exercises for Use with The Way of Life*. Paterson, N. J.: St. Anthony Guild Press. Pp. 4. Price, \$0.02.

Tesniere, A., S.S.S.: *The Holy Hour*. New York: The Sentinel Press, 194 East 76th St. Pp. 32. Price, \$0.10.

The Franciscan Missionary Herald. Being the Bi-Annual Review of the Franciscan Missionaries of St. Joseph, Patricroft, Manchester. Pp. 124. Price, 2/6 per annum.

You Have To Write Letters. Teachers' Guide. Portland, Maine: Platform News Publishing Co., 45a Free Street. Pp. 22; 9. Price, \$0.20; \$0.10.

Walker, Ruth: *A Voice Interpreting in Terms of the Present and the Future*. Columbus, Ohio: (Mrs.) Ruth Walker, P. O. Box 134. Pp. 20.